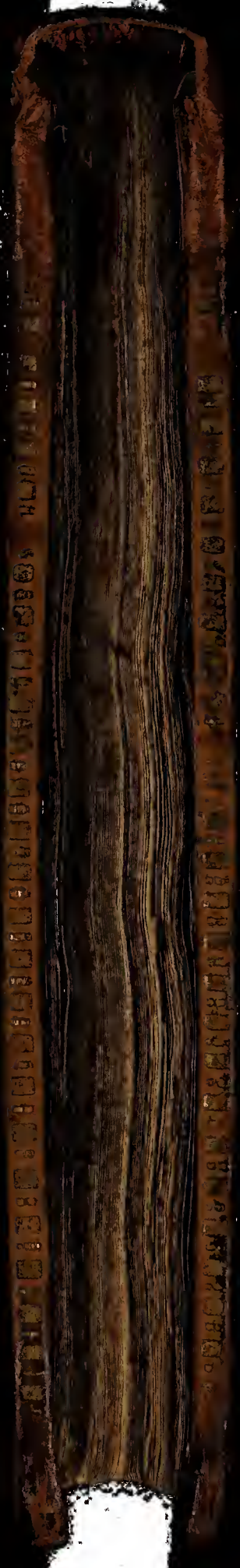


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A very curious work and
rare - very interesting to
a Berks Collector inasmuch
as Blagrave was a Reading
Man and his heir and descend
is now living at Baldreot
Park near Reading and has
many Houses at Reading
which once belonged to the
writer of this Book - See
his life in Innes's Berkshire
Directory for 1844
worth 10/0

5401
1875
John Lowrey, a Quaker from Reading, Nov. 1875
B L A G R A V E S

Astrological Practice

O F

PHYSICK

DISCOVERING,

The true way to Cure all Kinds of
Diseases and Infirmities which are Naturally
incident to the body of man.

B E I N G

Performed by such Herbs and Plants which
grow within our own Nation, directing the way
to Distil and Extract their Vertues
and making up of Medicines.

A L S O,

A Discovery of some notable *Phylosophical* Secrets
worthy our Knowledge, relating to a Discovery of all
kinds of *Evils*, whether Natural, or such which come
from *Sorcery* or *Witchcraft*. or by being
possessed of an evil Spirit: directing
how to cast forth the said Evil Spirit
out of any one which is Possessed
with sundry Examples
thereof.

L. J. Lowrey
By Joseph Blagrave Of Reading Gent. Student
in *Astrology* and *Physick*.

London, Printed by S.G. and B.G. for Obad. Blagrave
at the Printing-Press in Little Brittain, 1671.

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Handwritten text in the lower half of the page, appearing to be a list or index of entries, though the individual words are mostly illegible.

To the Right Worshipful Sr. John Davis Knight, one
of his Majesties Deput. Leift. and Justice of Peace for
the County of B.

Right Worshipful,

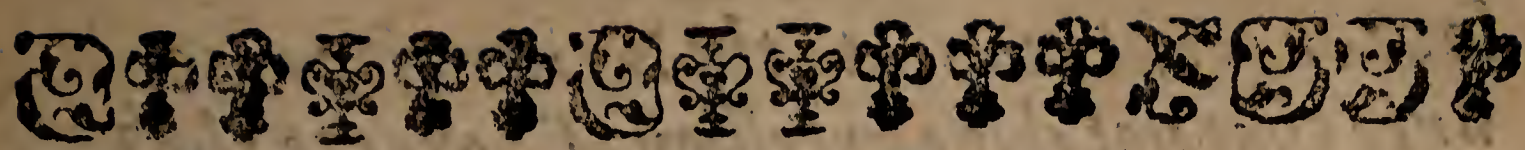
HAVING for many years past had the happiness to be
acquainted with your Worship, and having ever
found seated in your most Worthy Person, those most ex-
cellent gifts of Knowledge, both in Divine and Moral
things; but most especially, that most excellent gift
and noble quality of Affability, being a vertue of the
greatest Demonstration of true Generosity. We find it
Recorded, that this noble Vertue did abound with Anto-
nius the Emperour (called for his wisdom the Philosopher)
who would permit the meanest of his Subjects to come un-
to his presence and to converse with him; for which qua-
lity, he was ever held in high esteem, and well beloved:
but on the contrary, such who have abandoned this vertue,
ill have befall them: I shall instance one Example hereof,
be Julius Cæsar who so long as he continued affable and
loving unto his Subjects they intirely loved him; but
when once he left off this vertue, and fell into pride, they
quickly forsook him, altering their good affection of love
unto disdain; and shortly after conspired his Death: and
would he but have vouchsafed to have read a Note which a
mean person delivered him when he went to the Senate, he
might for that time have saved his life, there being writ-
ten in it, the whole discovery of the Plot. Sir, I needed
not to have mentioned these things, presuming your Wor-
ship is sufficiently acquainted therewith already, as hav-
ing read these Moral Vertues, and Vices: not only in
Antonius, and Julius Cæsar, but also in many others.
Sir, I want words to express the love and good affection I
did always bear unto your Worthy Person; having ever
found you to be a true lover of such, who were studious in
all lawful Arts and Sciences. That which I here pre-
sent

The Epistle

sent your Worship withal, is not only Astrology, which is the first and chiefest of all Liberal Arts and Sciences; but also the true Astrological way of my many years practice in Physick; for without knowledge in Astrology, it's impossible to be either a Philosopher or good Physician, for both the Theory and Practick thereof is derived from Astrology. In all Ages Astrology was ever held in high esteem; the knowledge whereof (as testifieth Josephus) was taught by God himself unto Adam, and from him, unto Posterity; this worthy Author further saith, that he saw the Art of Astrology graven in Stone in Assyria, done by Seth before the Flood: also those Magicians or Wisemen which came to worship Christ, were great Astrologers, without question (next unto Divinity) its the most excellent study in the World; for those who are but meanly read in this Art, must needs know, that a mighty and powerful hand hath wrought those wonders which are visibly seen in the Heavens, as the Sun, Moon, Stars, and Planets with their Motions and powerful Apparitions upon all sublunary Creatures. Sir, I know I need no Arguments to perswade you unto the lawfulness or excellency of this worthy Science, well knowing, that your Worship, as I have already declared, was ever a true lover thereof: I question not, but that when you have read over these my Labours, you will not only be the more confirmed in your good opinion hereof, but also find somewhat therein which may increase your knowledge in these secret Mysteries. Sir, may these my Writings prove acceptable unto your most Worthy hands, I have obtained the end of my desire, which was in some measure to Demonstrate the great affection which I did always bear unto your most Worthy Person, and shall ever remain,

Your Worships Servant to Command

Jos. Blagrave.



To the truly Learned, and my most Honou-
red Friend *Elias Ashmole* of the *Middle*
Temple Esq; *Windsor* Herauld at
Armes, and Comptroler of
the Excise for his
MAJESTY.

SIR,

Although somewhat abashed (when I con-
sider those admirable gifts both of
Learning and Knowledge which are seated in
your worthy Person as by your admirable works
in Print are manifest) to Dedicate these my
Labours, yet being imboldned not only by our
former acquaintance, as having ever found
those noble parts in you, both of Wisdom and
Affability: but also considering the great love
and affection you did always bear unto Philoso-
phy: and so by consequence, a true lover of
such, who are well-willers thereunto, according
unto that Maxime in Philosophy, Every thing
delighteth in its own Element, and doth soo-
ner adhere unto it, than to its contrary: and
should this Book come into some mens hands
who are not delighted in these kinds of Studies,
although wise and well learned in other things,
yet they will assuredly slight, and not regard
what I have written, nor yet willingly shew any
love

The Epistle

love or countenance to the Writer, for according unto that notable expression of yours to the Reader, in your excellent Book, intituled, *The way to Bliss*: That 'tis as possible to shape a Coate for the *Moon*, as in writing to please every Genius: so various are the generality of our inclinations, &c. What I have written in this Book is no Translation, but meerly the Subject of my many years Practice and Experience in the Astrological way of Physick: and Published, not only for my own vindication in point of Art and Practice, but also to instance others to do the like Cures as I have done; for I may truly say, by me Wonders have been wrought, as in this Book will appear: yet many people I find are unsatisfied concerning any way of practice in Physick, the reason I conceive is, because many illiterate persons, and others who are ignorant of the Art of Astrology do foolishly speak against it, verifysing that notable saying of the Poet *Ars non habet inimicum nisi ignorantem*. Concerning the lawfulness of the Art, I have sufficiently given satisfaction to the wise, in the Epistles of those Almanacks of mine, Dated Anno, 1658. and 1659. Besides, there are many excellent Men who have written both learnedly and largely thereupon; should I mention your most worthy self, who is known to be a great Master herein, and not only in Astrology but also in Philosophy, the most excellent part having I dare

Dedicatory.

dare say, few or no equals living. Sir, for the love I bear unto your most Worthy Person, and to those most excellent gifts which God hath endowed you withal, I heartily wish I had higher and more excellent things to present you, that so you might take delight in reading, and increase in Knowledge thereby: however, I question not, but that when you have read it over, you will find somewhat herein worthy your perusal which may (if ad nothing unto your wisdom and Knowledge) put you in mind of greater Mysteries: even as in Motions, the lesser wheels being moved, causeth the greater wheels to be set on work. Craving pardon for the boldness of him who heartily wisheth your increase, both in Cælestial, and Terestial Wisdom, Health, and Happines in this Life, and Eternal Joy in the Life to come; and who shall ever remain,

Sir, Your assured Friend and
Servant to Command

Jos. Blagrove.

TO



To all my loving Countrey-men in general,
but especially to those of Reading, being
the place of my Nativity.

I *T was the saying of our Blessed Saviour That a Prophet could not be without honour save in his own Country. Although I count my self no Prophet, yet by the Rules of Astrology I have predicted such things which (to our sorrow) have come to pass as may appear in my Almanack for the year 1665. and others formerly written: I presume, I have both Friends, and Enemies amongst you; its well known unto many, that I have done very great cures both in the Town, and places adjacent, although I have not mentioned their names in this Book, yet I find that many being unsatisfied concerning the legality of my way of Cure, have refused to come or send unto me for help to cure their infirmities: and many of those who did come, came for the most part privately, fearing either loss of reputation or reproaches from their Neighbours, and other unsatisfied people; and also fearing that what I did, was either Diabolical, or by unlawful means. I question not but when you have read over this Book, although some things may seem mystical at the first, especially unto such who never before read any books of this nature, yet by oft perusal and well heeding what I have written, I am confident it may, and will give satisfaction unto any of reasonable capacity: and for the benefit of those who desire Knowledge in the Astroligical and Chymical way of Physick (which is the*
most

To all my loving Country-men.

most assured way extant) I have both briefly and plainly instructed the learner herein, so that those who can but read and will take pains may assuredly attain unto it, and be inabled thereby to do the like Cures as I have done: and as concerning the resolution of questions by Figures, a thing much questioned by some, I have in this book given sufficient reasons thereof according unto Art, thereby inabling others (if they please to take the pains) to do the like. What I have formerly done herein, was more to satisfie the earnest importunity of others, than for any gain or profit which came unto me, for I alwayes (although some reward was given me for my pains therein) accounted myself a loser thereby, in regard of my Practice in Physick; and let the Artist be never so careful to give content, yet what will the most men say, (especially such who are ignorant of the Art) if we discover the thing sought after, surely he doth it by the Devil, otherwise, how could he do it, but if we chance to fail, as sometimes we may by taking a wrong Ascendant, then they will assuredly say, they are cheated of their money: I speak seriously I take no pleasure in such questions, for the reasons aforesaid, having denied many which came unto me therefore. Kind Country men and Women, my thoughts are better of you then wholly to blame you, for I dare say it was either false reports, or ignorance of the way I profess, which caused many of you to be enemical unto me; wherefore, I have the rather published this Treatise that so for time to come, you may not only be settled in your opinion, but also be fully satisfied, that what I have already done, or shall for time to come do in the Astral gi-cal or Chymical way of Physick, which is the way of my Practice, is both honest, just, and lawfull; and is no more then what every industrious Physician ought to know, and without knowledge therein, its impossible to
be

To all my loving Country-men.

be an expert Physitian, as in this boock will appear :
Concerning the Legality of this Art of Astrology, if
any are unsatisfied they may read my Epistles of those
Almanacks Dated, 1658. and 1659. besides there are
many Authentick Authors who have written both learn-
edly and largely thereupon, for I intend not at this time
to trouble my self or reader much farther herein, only this
much at present, I say, next unto Divinity it is the most
to be admired and most excellent study in the World, and
worthy our knowledge; for there is so much seen of the
wonderful Work of God in it, that it must needs convince
the most unbelieving persons whatsoever, and cause them
to know that a mighty and powerful hand hath wrought
those wonders which we visibly see, as the Heavens, Sun,
Moon, Stars and Planets, with their Motions and pow-
erful Operations over all sublunary Creatures; and hath
given unto man so much Knowledge thereby (Next unto
the Angels) that he is able to reveale and make known
in a great measure his Heavenly Will thereby unto his
People, that so they may be forewarned of his wrath to
come. If I find this Book hath acceptance with you,
I shall be encouraged to labour in my study and profession
to do you and the Country farther service, and shall ever
remain, your assured loving Country man and Servant.

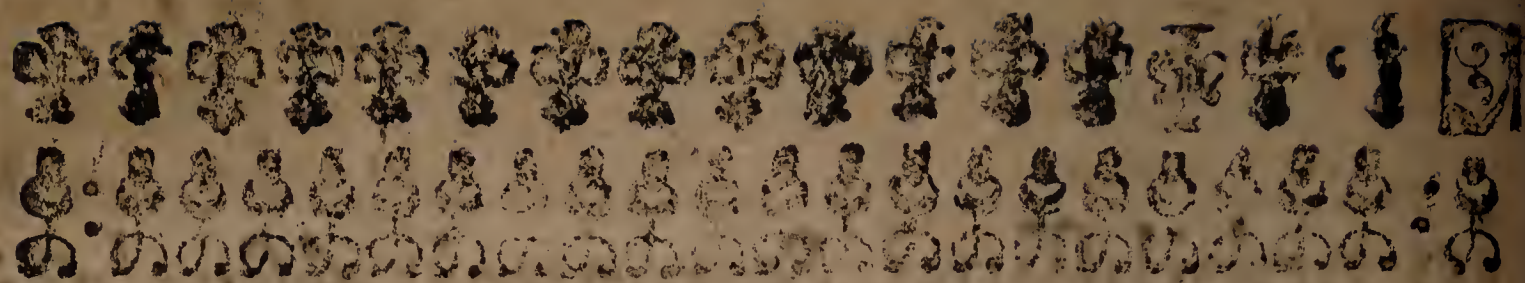
Jos. Blagrove.

In nobilissimi, & magni *Astrologi* *Encomium.*

Intima sanguinei scrutatur pectora Tauri
Agmine plebeo cinctus spectante sacerdos,
Imperiumq; suum est quoties argenteus alti
Solis avis tendit Romana insignia bello.
Augur cede viro, cede ô Geometria magno
Astrologo, claroque Jovi summeque perito
Ad sua multiplices deducere sydera morbos.
Non Æsculapius talem cognoverit artem,
Nedum Virgilius magnus, non Thessala Tempe
Talem frugifera conspexit vertice doctum.
Ex tripode haud quaquam sacro Grynæus Apollo
Verius ad sortem humanam dedit ore loquelas.
Astra regunt morbos, morbi sacrantur avitis
Planetis, veluti summis piacula sanctis.
Aurea mundanis celebratur regula velis.
Quis super atra silex jamjam casura cadentique
Imminet assimilis, veniunt hic Circis ad antrum,
Contenti rediere omnes.

H. Pratt. Generosus.

Henry Pratt Generoso



The Contents of this Book.

A Catalogue of the Herbs and Plants appropriated unto their severall Planets.	pages, 1, 2, 3, 4.
General rules whereby to know under what planet every herb or plant is Governed,	p. 5, 6, 7, 8, 9, 10, 11.
Rules concerning the gathering of herbs and plants at the right planetary hours.	12, 13, 16, 17.
Concerning numbers attributed unto the planets with the reason thereof.	p. 18, 19.
The way to find the Disease by the Sun or Moon afflict- ed.	pag. 21.
To know the time of Death or Recovery by the Critical Figure.	pag. 22, 23.
Judgment upon a Decumbiture Figure, and also upon acute and perperacute sicknesses.	p. 24, 25.
Judgment upon another Decumbiture of a sick per- son.	pages 25, 26, 27.
The Characters of the seven Planets: Twelve Signes; and the five usual Aspects: and the houses of the Planets.	pag. 28, 29.
The sick-mans glass, with the use of an Epheme- ris.	pag. 30, 31.
How to Erect a Scheme or Figure for any time given.	p. 32.
A Decumbiture Figure set for the time of my Friends falling sick: with judgment thereupon.	p. 33, 34, (35, 36, 37, 38.
	Observations

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- Observations concerning the Ascendant. pag. 39. 40.
Brief Rules concerning long or short sicknesses: and
whether the Patient is like to live or dye. p. 73. 74.
The bodily shape and infirmities attributed unto the
twelve Signes. pag. 75.
The bodily shape with the parts and members of the bo-
dy together with the diseases which the planets gene-
rally rule. pag. 77.
Concerning the Moon of Mars or Sol afflicted in any
of the Twelve Signes. pag. 79.
Concerning the Moon of Saturn or Jupiter afflicted in
any of the Twelve Signes, pag. 82.
How to make Dyet-drinks, or to extract the spirits of plants
or Herbs. How to make Syrups, Linctives, Pills,
Glisters, Fumes, Fumigations, Cataplasms, Oynt-
ments, and Bathes. pages. 86, 87, 88, 89, 90.
Of Purgations and the manner of Purgings, Vomiting,
Bathing, Sweating, Bleeding, with some other ad-
ditions necessary to be known. pag. 91, 92, 93.
A Catalogue of Choyce herbs or plants, collected for
the curing of all kinds of griefs or infirmities whatsoe-
ver, Alphabetically expressed, beginning at pag. 94,
and ending at p. 113.
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Another cure done at Oxford, Anno Dom. 1659. p. 64.
(65. 115, 116, 117.
One cure done at Tylehurst near Reading, Anno 1667.
(pag. 118.
The way to cure the Evil, commonly called the Kings
Evil; with an Example. Another kind of Evil
and the Cure thereof. 119, 120, 121, 122, 123.
Another kind of Evil which cometh from Srem Sorce-
ry or Whitchcraft with the way of cure 127.
A Boy

The Contents of this Book.

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- The Unguent its making and use* p. 131.
- Concerning Witchcraft and Sorcery, with the way of cure.* pag. 135.
- Some experimental Rules whereby to afflict the Witch.* (pag. 154.
- The way to cure both Witchcraft and Sorcery.* p. 155.
- Some notable Philosophical Secrets whereby to cure sundry distempers.* pag. 157.
- Two pretty secrets in Philosophy.* pag. 160.
- Some practical and experimental Rules whereby to give judgment Astrologically upon Thefts, Strayes, Fugitives, Decumbitures of Sick Persons, Urines, or any other Horary Question, from* page 161, *to page* 168.
- Concerning the casting forth of Devils out of such who are Possessed, and how performed by the Author.* form p. (168, to 173.
- Concerning Agues and Quotidian Infirmities with the way of cure thereof* 176, *to page* 183.
- Concerning all kinds of Madness, its cause and cure.*
- Postscript to the Reader* (pag. 184.
- A short Epistle unto those who are Students and well-willers, unto the Art of Astrology,* page 108.



A N

Introductory Preface

TO THE

R E A D E R.

HAVING formerly spent some of my youthful years in the Study of *Astronomy* and *Astrology*, and since that, in *Philosophy* and the practice of *Physick*, and finding by good experience how each part doth depend upon the other, for without some knowledge in *Astronomy*, one can be no *Astrologer*; and without knowledge in *Astrology*, one can be no *Philosopher*; and without Knowledge both in *Astrology* and *Philosophy*, one can be no good *Physitian*: and whosoever desireth to make practice, either in the *Astrological* or *Chymical* way of *Physick* (as for the *Drug* way, there can be no certainty in cureing thereby, as will plainly appear in this book) having laid his foundation as aforesaid (which if any Practitioner or Student in *Physick* be ignorant of, this Book will sufficiently instruct them therein) must build and rely upon these five substantial Pillars following, without which, there can be no admirable cures done, or wonders wrought in this noble Art of *Physick*, *Viz.* Time, Vertue, Number, Sympathy, and Antipathy. First, Time is of great Concernment

B

ment

A Introductory Preface

ment whereby to gather each Herb or Plant at the right Planetary hours, which this book will sufficiently inform you; and likewise to know the hour and time when to administer your Physick aright, for if the Physick be administered at a wrong hour, be it Purge or Vomit it will work contrary effects, as I have oft times proved: *Example*, If you give a Purge when the *Moon* is in an Earthy Sign, Aspected by a Planet Retrograde, and that the Ascendant with its Lord doth Correspond, then the Purge will turn unto a Vomit: and on the contrary, if a Vomit be given when the *Moon* is in a Watery Sign, Aspected by Planets swift in Motion out of Watery Signs, the Signs Ascending with its Lord Corresponding, then the Vomit will turn to a Purge: also an exact time must be obtained whereby to erect your Figure aright, whereby to give judgment upon the disease, its cause and termination, which this book will sufficiently instruct you in. For by Urine alone, no true judgement herein can be given, except in some few infirmities which proceed from the blood, or passages of Urine, for Urine is but the excrement of blood: there are many other considerations to be made use of by vertue of time, which I for brevities sake am willing at present to pass over, and so shall proceed unto the word Vertue, which is in brief, a right knowledge and understanding of the Nature, Properties, Elemental Qualities and Effects which each Herb or Plant hath, whereby to cure all kinds of griefs or infirmities whatsoever, either by Sympathy or Antipathy, as this book will sufficiently inform you; and all growing within our Nation. I shall not trouble my self or Reader in setting forth the dangers in using Forrain Drugs, yet I deny not, but that some
Drugs,

Drugs, whose vertue and operations are well known unto us may in many respects be useful, by reason our Climate doth not afford some ingredients which are necessary to be used in some Distempers, as Figs, Raisons, Currants, Sugar, Wine, and Spirits. &c. which are oft times made use of, whereby to make our Dyet-drinks and spirits of Plants extracted the more savory, and doth help to work a more forceble effect in many distempers, as you will find in this book: and I have accordingly in some infirmities made use thereof.

Thirdly, concerning *Number*: there are certain Numbers attributed unto the Planets, which every Astrological or Chymical Physician ought to know; more especially, such who use this way of cure by Herbs or Plants which is the most assured way extant as best agreeing with our *English* bodies, yet as I have already declared both in Decoctions, and in Chymical Extractions, Ingredients, together with Herbs may be used to make it the more forceable and savory; but should we take all Herbs or Plants which are accounted good for every grief, not having regard to any select Number, there being so many sorts of Herbs approved good for the same, there would be no certainty either for the gathering of the Herbs at a right hour, or yet know when you have enough whereby to work your cure: the certainty of a select Number is not only according unto my own experience, but also its the Opinion of *Cornelius Agrippa*, an excellent Philosopher, and many others: What Numbers are attributed unto each Planet, and the reasons thereof, I have elsewhere in this book expressed.

Fourthly, Concerning *Sympathy*, that is, when any Planet who is strongest in the Heavens by essential dignities,

An Introductory Preface

dignities, shall afflict the Principal significator of the sick : especially, if more strong than that Planet which is of a contrary nature ; then those herbs or Plants which are under his Dominion, shall according unto their Vertues and Numbers be collected to cure the infirmity, alwayes provided, they are gathered at the right Planetary hours, which this Book will inform you ; *Example*, If *Mars* be the afflicting Planet and is more strong in essential dignities than *Venus*, then you must make choyce of such Herbs which are under the dominion of *Mars* to cure such infirmities which he usually produceth, which this Book will also acquaint you with. There is no infirmity or disease whatsoever, but in a second Cause proceedeth from the evil influence of the afflicting Planets ; and what infirmity soever any Planet causeth, he hath Herbs by Sympathy to cure it : in this condition, heat must fetch out heat, even as if one should burn ones Finger, and then heat it against the fire, which cureth by Sympathy : Likewise, I have known a great cold taken, to be cured by a Pippin taken in cold water, *Venus* being strong in essential dignities ; and if we should give cooling remedies when *Mars* is strong, it will destroy the Patient, as I have often proved ; for it stands by reason, that if a weak man contend with a strong man well armed, he must needs be worsted : but if *Mars* be the afflicting Planet, although strong, and *Venus* also be near equal in strength, then we must chuse a select lesser Number of her herbs to joyn with *Mars*, and so the dose must be proportionable according to their strength and weakness, and so the remedies will be between both, rather adhering unto the strongest Planet.

Fifthly, Concerning *Antipathy*, admit the *Moon* or
principal

principal Significator of the sick be afflicted by *Saturn*, a Planet Cold and Dry, and he weak in the Heavens, and the Planet which is of a contrary nature is strong, as instance *Jupiter* who is Hot and Moist, then a select Number of Herbs under the dominion of *Jupiter*, being of vertue to cure the distemper must be used, provided they are gathered at the hour when *Jupiter* raineth, which this book will inform you. But if *Saturn* and *Jupiter* be near equal in strength, then use a medium between both, and let one part of your Herbs be by Sympathy under *Saturn*, and the other part under *Jupiter*, alwayes adhering unto the stronger Planet, both by Number and Dose; and ever remembering in all Cures whatsoever to use a select number of Herbs which are under the *Sun*, in regard he is Fountain of Life, and sole Monarch of the Heavens; and all those Herbs which are under his Dominion are always approved good to comfort the Heart, Brain, Nerves, Arteries, and Vital Spirits, and are likewise good to resist Poyson: Likewise in all Cures whatsoever, you must have regard unto the age of the Patient, together with their Complexion, and the season of the year, that so you may help to support Natures defects, for a Cholerick or Sanguine Man or Woman by nature requireth things more cooling then Flegmatick, or Melancholy Man or Woman, and a Flegmaticke or Melancholy man or woman requires things more heating than a Cholerick or Sanguine man or woman; consider the like between Youth and Age, and the season of the year. Note, that each herb or plant mentioned in this Treatise, is set down by way of Catalogue under the Planet which owneth the Plant or Herb, it being done according unto their Elemental Qualities and Vertues: Having given sufficient rea-

An Introductory Preface

sons thereof, I confesse I much differ from Authors, for what I have written in this book is no Translation, being meerly according unto my Practice and Experience for many years, by vertue of which Herbs and plants (through Gods blessing) I have done many great and wonderful cures, I dare say, greater hath not been done since the Apostles times, for I have caused the blind to see; the deafe to hear; both lame and bedrid people to go; the dumb to speak, such who have been in extremity of pain, I have eased them; likewise I have cured all kinds of Evils, and all kinds of Agues; together with all sorts of Madnes, having in this Book given sufficient reasons for the same: I have likewise inserted in this Book, the Names, and places of dwelling of sundry persons who have been by me cured of such infirmities and griefs aforesaid, and how performed; that so others may be informed how to do the like: I have also instructed the Learner, how by the *Moon* in acute, or *Sun* in Chronick griefs, or infirmities to find the disease with its cause, and termination. I have also shewed the way how to Erect a Figure, and thereby to give judgment, either upon the Decumbiture, sight of the Urine or any strong fit of the Patient. And for the benefit of such who desire farther inspection into this Art of *Astrology*, having by the Rules in this Book, or by their own study attained unto the perfect way of Erecting a Figure: I have shewed the way how to give judgment upon any horary question, as Thefts, Strayes, Fugitives, and Urins, &c. it being according unto my way of Practice and Experience for many yeares. I have also shewed the way and manner how I have cast forth Devils, out of such who were possesst, that so others may be informed to do the like.

Courteous

Courteous Reader, what I have written in this Book, is not only for my own vindication against all scandals and false aspersions which are usually cast upon me, by such who are ignorant of my way of Practice; but chiefly to instruct others, and to inable them to do the like Cures as I have done, that so many hundreds may be kept from perishing. There are many who do admire at the Cures by me done, but being unsatisfied of the Legallity of my way of Cure, do thereupon refuse to come, or send to me for help, to cure their infirmities.

And as for the vindication of the Art of *Astrology*, I shall not at present trouble my self or Reader therewith, but shall refer those who are unsatisfied, unto those Epistles in my Almanacks, Dated *Anno*, 1658. and 1659. and unto many other authentique Authors in Print.

Some Observations Concerning Sympathy of Cures.

VHereas in the Catalogue of Plants, the Planet *Saturn* hath but very few Herbs or Plants allotted unto him: yet notwithstanding in my Epistle before going, I told you, that what griefs or infirmities soever any Planet caused, there are herbs by Sympathy, as well as Antipathy to cure it; wherefore know that, although an Herb or Plant may by Elemental qualities be under the Dominion of *Mars*, as being hot and dry, and so gathered at his hour, yet in regard of his vertues, and being approved good to cure such infirmities which are under the Dominion of *Saturn*, it may justly and rationally be called a Sympathetical Cure, by reason *Mars* is exalted in *Capricorn* the house of *Saturn*. Example, Agues, especially

cially Quartans, are usually caused by *Saturn*. Now Worm-wood, *Carduus*, and such like Plants being hot and dry, are properly attributed unto *Mars*, both in point of gathering and numbers, yet in regard these Herbs and Plants are of known vertues to cure Agues which *Saturn* causeth; and *Mars* being exalted in *Capricorn* which is the house of *Saturn*: therefore it may properly be called a Sympathetical Cure: And so Herbs under the Dominion of *Sol*, cure infirmities by Sympathy caused by *Mars*, because the *Sun* is exalted in *Aries* the house of *Mars*: And so herbs under *Venus* cure by Sympathy infirmities under *Jupiter*, by reason *Venus* is exalted in *Pisces* the house of *Jupiter*; and so herbs of *Jupiter* cure by Sympathy such diseases which are under the dominion of the *Moon*, by reason *Jupiter* is exalted in *Cancer* which is her house: The benefit which we have from this observation is as followeth; If *Saturn*, *Mars* or any other Planet, be the afflicting Planet, and strong (which argueth a Compliance) then those herbs which are under the dominion of that Planet which is exalted in his house, being good for to cure the infirmity may be used and (for the reason aforesaid) it shall be called a Sympathetical Cure, for when Planets are strong and afflicting we must comply with them, as I have elsewhere expressed. Note, that in all Sympathetical cures whatsoever, there must be one Elemental quality in the Planet of compliance, with the nature of the Planet afflicting; as for Example, Herbs under *Mars* have the quality of drith with *Saturn*; and Herbs under the *Sun* have the quality of heat with *Mars*; and Herbs under *Venus* have the quality of moysture with *Jupiter*; And Herbs under *Jupiter* have the quality of moysture with the *Moon*.

the

The Epistle

The truth is, I find by good experience, especially in very cold infirmities, as Agues, Dead pallies, and such like, its impossible to make a Sympathetical Cure when *Saturn* is strong, were it not so that those Observations before-going were in force, and approved: as for example, If the Patient be old, his grief cold, his Complexion cold, the season of the year cold, and his remedies to be applyed cold, it must needs destroy nature, for where heat is wanting there can be no life: but if *Saturn* be the afflicting planet and weak then herbs which are under the dominion of the *Sun* and *Jupiter* being of known vertue to cure the Distemper or grite will do it; they being by Nature hot and moist; whereas *Saturn* is by nature cold and dry, clean differing in Elemental qualities, and this is called an Antipathetical Cure; but in all infirmities whatsoever which are caused by the evil influence of *Mars*, he being strong in the Heavens, the remedies used must be by such Herbs and plants which are under his own Dominion, together with herbs of the *Sun* but if the Complexion of the patient, their age, and the season of the year doth naturally produce heat, then to use some small numbers and dose of such herbs which are under the Dominion of *Venus*, may be proper at some convenient times to give the patient towards the refreshing of nature, yet chiefly in point of Cure you must adhere unto those herbs and plants which are under *Mars* and the *Sun* whereby to work your Cure, for if you should give cooling remedies in hot Distempers when *Mars* is strong, 'twill destroy the patient as I have sufficiently proved; but as I have elsewhere expressed if *Mars* be the afflicting planet and weak, then those herbs and plants under the Dominion of *Venus* and the *Moon*; together with

a

Dedicatory.

a select number of Herbs under the Dominion of the *Sun* will do it.

In all Cures whatsoever, a select number of herbs under the dominion of the *Sun* must be used.

These Rules being well observed and carefully followed, may through Gods blessing produce wonderful Effects; as I have sufficiently proved in my many years practice and experience, as you will find in this Book.

BLAGRAV's Astrologica

Practise of Physick.

A CATALOGUE

Of the HERBS and PLANTS in this Treatise mentioned being rightly appropriated unto their severall Planets, according unto their elemental qualities and virtues, and agreeing with the Author's experience and practice for many years: There are many other herbs, which might have been incerted hertin, but these here mentioned are the most material and useful, being all english Plants and well known, and without question, if rightly applyed, may well serve to cure any infirmities, whatsoever that are cureable, as I have sufficiently proved. But those that please may insert others, having knowledge of their elemental qualities and virtues, according unto the Rules hereafter expressed.

Saturn.

Alder-black
Birds-foot.
Bull-se.
Clouds woundwort.
Cats-tail.
Hawkweed.
Hemlock.
Henbane.
Mandrake.
Mistle of Oak.
Night shade
Oak.

Saturn.

Poppey-black.
Poly-podium of the
oak,
Tway blade, or two.
Leaved-grass.

Jupiter.

Agrimony. —
Alexanders
Aromatical-reed.
Beans-blew

Jupiter.

Bittony of the wood. —
Bittony of the water.
Borrag.
Cinkefoil. —
Cammels-bay.
Columbines with
blew flowers.
Cresses.
Comfrey with blew-
ish or purple flow-
ers.
Bugloss.

Bugloss

Jupiter.

Bugloss wilde.
 Dodder of time, or
 of any other Jupiter
 plant.
 Dog stones.
 Elm-tree leaves and
 bark.
 Fell-wort.
 Fetherfew.
 Flower-de-luce.
 Fooles-stones.
 Fox gloves, with pur-
 ple flowers.
 Fumitory.
 Goats-beard, or Jo-
 sephs flower
 Gromel, flowers and
 leavs.
 Gander-gosse.
 Harts tongue.
 Hyssop.
 Knot-grass.
 Lark-spur with blew
 flowers.
 Mallows.
 Orach with blew
 flowers.
 Poppy with blew flow-
 ers.
 Perwinckle.
 Purplewort.
 Parsnip.
 Parsnip wilde.
 Spleenwort.
 Satirion.
 Saracens confound.
 Scurvey-grass.
 Smallage.
 Time.
 Mother of Time.
 Wild flax.

Mars.

Agnus castus.
 Ale-hoofe, or ground-
 ivy.
 Anemony.
 Anet.
 Archangel, with red
 flowers.
 Assarabacca.
 Arsmart.
 Asphodil.
 Beans red.
 Beets red.
 Bell flowers.
 Bend weed.
 Birthwort.
 Bishopsweed.
 Bitter-sweet.
 Blites, with red
 flowers.
 Box-tree.
 Bramble.
 Brooklime.
 Broom.
 Butchers broom.
 Broom rape.
 Briony.
 Buckthorn.
 Butter-bur.
 Butter wort.
 Carduus benedictus.
 Catmint.
 Coloquintida.
 Charlock.
 Cotton-thistle.
 Cockle.
 Crowfoot.
 Crosswort.
 Danewort.
 Darnel.
 Dittander.
 Dittany or paperwort
 Dock.
 Eggs tooth.

Mars.

Dragons.
 Doves foot.
 Dropwort.
 Dyers weed.
 Elderbuds
 Fern,
 Filipendula
 Fleabane.
 Furz bush flowers.
 Gallanga.
 Garlick.
 Germander.
 Gladdon stinking.
 Glasswort.
 Goutwort
 Ground pine.
 Heath.
 Hellebore.
 Helmet flower.
 Hore hound.
 Haw thorn.
 Hemp.
 Hops.
 Holly.
 Horse tail.
 Jack by the hedge.
 Ivy.
 Knapweed.
 Louse berries.
 Leeks.
 Monks hood.
 Mouse ear.
 Mustard
 Mercury.
 Hedge-mustard.
 Nettles.
 Nep.
 Onyons.
 Osmond royal
 Osmond water
 Park-leaves, or Tudson
 Poppey red flowers.
 Pilewort.

Pepper.

Mars.

Sun.

Sun.

Pepperwort.
Radish.
Ragwort.
Rocket.
Rhubarb.
Bastard-rhubarb.
Rupturewort.
Sawwort.
Savin.
Saxifrage.
Sciatica creases.
Scabious.
Scorpion-grass.
Spurge.
Self heal.
Sene.
Shepherds needle.
Sheapheards purse.
Sneefewort.
Sopewort.
Spearwort.
Solemons seal.
Swallowwort.
Tamaris.
Thistles.
Tarragon.
Toothwort, or dento-
ry.
Our Ladies thistle.
Wake Robin.
Cuckow pint.
Wormwood.
Wood waxon.
Woad.
Wallwort.
Wood sage.

Sun.

Alecost or costmary.
Angelica.
Anise.
Ash-tree.

Almonds.
Allgood.
Avens.
Bazil-street.
Birds eye.
Burnet.
Bugle.
Calamint.
Cammomil.
Centory.
Chervil, or sweet
Cicely.
Celandine.
Clary.
Catmint.
Cowslips.
Comfrey with yellow
flowers.
Crown imperial good
for palsies.
Daffydils, or
Daffydowndilly.
Dill.
Ditany.
Eglantine.
Elicampane.
Eye-bright.
Fennel
Figwort.
Golden rod.
Gilly-flowers sweet.
Herbs ears.
Holly rose.
Higtaler flowers yel-
low with woolley
leaves.
Saint Katherines
flower.
Saint Johnswort.
Saint Jameswort.
Ladies bed-straw
with yellow flowers
Juniper.

Lavender.
Lavender cotten.
Ladies mantle.
Lovage.
Lillies yellowish flow-
ers.
Mary golds.
Marjerome sweet
Maudlin sweet.
Masterwort.
May weed.
Melilot.
Mints garden.
Mistletoe.
Mugwort.
Motherwort.
Mullein.
One blade, or herb
true love.
Oxlips.
Parsly.
Saint Peters wort.
Palma bristi.
Peny royal.
Pimpernel.
Piony.
Roses red.
Rosa solis.
Rosemary.
Roses damask.
Rue.
Saffron.
Sanicle.
Sage.
Sampire.
Saunders.
Scordium.
Setwall.
Savory, summer.
Southern wood.
Sun-flower.
Sundew.
Spignel.

T. n. f. e.

Sun.	Venus.	Mercury.
Tansy.	Flixweed.	Alkanet.
Tree of life.	Groundsel.	All-good.
Tormentil.	Gourds.	Barberries.
Valerian.	Harts-ease or herb	Blood-wort.
Wervain.	of the Trinity.	Bell-flower.
Walnut leaves.	Herb Truelove.	Blew bottle.
Woodbine flowers, or	Herb two pence, or	Dog grass.
honey suckles.	money wort.	Indive.
Wood-rose.	Houndstongue.	Fluellin.
Vipers bugloss.	Larks spur, with	Liver-wort.
	white flowers.	Loose-strife.
Venus.	Lillies with white-	Loose-wort.
	flowers.	Lung-wort.
Adders tongue.	Maiden hair.	Mede-sweet.
Apples.	Moss on Apple-trees	Medlar tree.
Arrach stinking	or crab-trees.	Maddir.
Arch-angel, white-	Mulberries leaves	Millet.
flowers.	Navel wort.	Privet.
Arrow head.	Orrach flowers white	Quinces.
Artechokes.	Peach flowers.	Succory.
Alkanet.	Pellitory of the wall.	Rampion.
Barley.	Plantane.	Sorrel-garden.
Beans-white.	Perwinckle, wild.	Star-wort.
Bears-breach.	Pond weed.	Wherle-berries.
Beech-leaves.	Poppy flowers white.	Willow-tree.
Blites-flowers white.	Pauls bettony.	Wood bine-leaves.
Beets white.	Primrose.	Wild Tansy.
Bucks horn plantane.	Ribwort.	Yarrow.
Cleavers, or Goose-	Roses white.	
grass.	Rushes.	
Colts foot.	Saunders flow. white	Moon.
Columbines with	Snakeweed.	
white flowers.	Sorrelwood	Cabbage.
Crab-tree,	Sowthistle.	Chick-weed.
Cherry-tree and fruit	Stich-wort. Spinach.	Coleworts.
Cranes-bil.	Stam berries.	Cucumber.
Cud-weed.	Sycamore tree.	Housleek or sengreen.
Comphrey roots.	Throat-wort, or bell	Lettuce.
Daisies.	flower.	Mellions.
Dandelion.	Three leav'd grass.	Orpine.
Ducks meat.	Turnip root.	Pompions.
Elder-flowers.	Vine leaves.	Pompions.
Flea-wort.	Violets, leaves & roots	Purslane.
Pellitory.	Water cresses.	Moon wort.

General

General Rules to know under what Planet every Herb or Plant is governed by the only use of an Herbal, with the true reason thereof, according unto the Author's experience and practice for many years; as followeth.

THe first thing considerable, is to take notice of the Elemental Qualities of each Planet; viz. whether hot and dry, hot and moist, cold and dry, or cold and moist, and of what degrees; as first, second, third or fourth. Secondly, we must by an Herbal find the nature or Elemental quality of the plants; if you find that both the Planet and plant do accord in Elemental qualities, then we may conclude, that such an herb or plant is under such a Planet: for any reasonable Philosopher well knoweth, that every Element doth naturally sympathize with its own like, even as the actions of men doth naturally sympathize with their complexion and condition of that Planet which hath predominancy over them, as I have elsewhere expressed.

Example ♄

Saturn is a Planet cold and dry in the third and fourth degree: Now by the Herbal I find, that hemlock, henbane, night-shade, and such like, are cold and dry in the third and fourth degree; and therefore may justly be attributed unto the Planet *Saturn*.

♃

Jupiter is by nature hot and moist: Now by the Herbal I find, that burrage, mallows, and the herb or plant called dogstones, are by nature hot and moist; and therefore may justly be attributed unto *Jupiter*.

♂

Mars is by nature hot and dry in the third and fourth degree: Now by the Herbal I find, that carduus, wormwood, tobacco, rhubarb, hellebore, box, and such like, are all under the dominion of *Mars*, as being hot and dry in the third and fourth degree.

☉

The *Sun* is by nature hot and dry in the first and second degree, and near unto the third: Now by the Herbal I find, that angelica, baum, marigolds, rue, sweet marjoram, and such like, are all hot and dry in the first and second degree, perhaps near unto the third; and therefore are all attributed unto the *Sun*.

♀

Venus is by nature cold and moist in the first and second degree: Now by the Herbal I find, that violets, spinage, white beets, white beans, and such like, are all under the dominion of *Venus*, as being cold and moist in the first and second degree accordingly.

♂

Mercury is by nature cold and dry in the first and second degree: Now by the Herbal I find, that endive, succory, woodbine, lung-wort, liver-wort, and such like, are all cold and dry in the first and second degree, and are therefore under the dominion of *Mercury*.

☾

The *Moon* is by nature cold and moist in the third and fourth degree; and by the Herbal I find, that cabbage, fen-green, chickweed, orpine, purslain, and such like, are all cold and moist in the third and fourth degree; and therefore are under the dominion of the *Moon*.

Another way whereby to attribute each herb or plant aright unto the Planet, that so they may agree both in elemental qualities and virtues, more especially of the first part in the degrees of heat or cold, it being the way of my practice, and that with good success.

First, having by an Herbal found the virtue of the plant which is approved for the curing of such infirmities or diseases which are under the dominion of such a planet, as causes them, although the herb or plant agree but in the first elemental quality of heat or cold, yet the herb or plant may justly and rationally be attributed unto the Planet which owns the grief, and so thereby make a sympathetick cure: As instance, *Jupiter* who is by nature hot and moist, and hath predominancy over the liver, lungs, blood, veins, plurifies, and the like: Now by the Herbal we find, that lung-wort, woodbittany, agremony, scurvigrass, and such like, are all good to cure such infirmities, notwithstanding they are all hot and dry in the first and second degree, yet having the first elemental quality of heat, together with virtue to cure such defects which *Jupiter* causeth, they may justly be attributed unto *Jupiter*; and so plantane, white beets, and dandelion, accounted by Authors cold and dry, may justly be attributed unto *Venus*, as having the first elemental quality of being cold in the first or second degree, and hath virtue to cure by sympathy

pathy such defects which *Venus* causeth, or otherwise by antipathy unto *Mars*, as doth plantane, which cureth cuts and wounds which *Mars* causeth: Now white beets and dandelion cureth by sympathy; the first bringeth down womens courses, the other helpeth to cleanse the passages of urin, always provided in these particular applications, that the first elemental quality of heat or cold doth agree, as aforesaid, without which there can be no true gathering or attributing the plant aright unto the Planet, as I have shewed more at large elsewhere. And farther, should we not sometimes use this particular way herein expressed, both *Jupiter* and *Venus*, who are great friends unto Nature, would have very few herbs or plants allotted unto them, especially *Jupiter* who is the greater fortune; for by the Herbal you shall find very few herbs or plants which doth accord in elemental qualities of heat and moisture with *Jupiter*; and the truth is, I find that Authors do most of them agree in the first elemental quality, or part of heat or cold, but in the latter part of drith or moisture somewhat differing; and without question they do but guess thereat, or otherwise by tradition follow each other; neither do they give true knowledge therein (especially in many herbs and plants) as instance dandelion, which hath a known virtue to open and cleanse the passages of urin: Now if this plant were cold and dry, which most Authors hold, how could it have this virtue to open and cleanse? for of necessity moisture must do it, for all plants which are drying, are usually stopping and binding; and so *Saturn*, a Planet cold and dry, when afflicting the ☾ in earthy signs, always produceth bindings in the body: Also the blossoms of plants are somewhat to be regarded, more especially when they agree in the first elemental quality of heat or cold; as instance, wood-bittany, hyssop, bugloss, burrage, and such like, whose blossoms are blew, a colour which ♀ owneth: And notwithstanding they are all hot and dry (except burrage) yet they are rightly appropriated unto *Jupiter*, by reason of their virtues, as curing such defects which ♀ causeth. But should we grant that herbs and plants, which are by Nature cold and dry, to be under *Jupiter* (as many learned Authors do hold as I could name) as instance endive, succory, and such like, there can be no reason given for it, by reason they are so much differing in elemental qualities, for the plants are cold and dry, and the Planet *Jupiter* hot and moist, clean opposite unto each other; wherefore it standeth by reason, and is rational to be under *Mercury*, whose nature doth sympathize, as being cold and dry, and so to cure by antipathy unto

unto *Jupiter*, the herbs being of known virtue to cure such distempers, which *Jupiter* causeth; likewise I find that many Authors do attribute, clary, mints, penny-royal, and many others, unto *Venus*: a planet cold and moist, whereas the herbs are all hot and dry, of a clean contrary nature. Now these plants doe properly belong to the *Sun*; and the rather in regard of their virtues, as being comfortable unto the heart and vital spirits, and being of sweet smell and pleasant taste: I could instance many more, which Authors do wrongfully apply, as instance, they attribute angelica, sage, box, and such like to be under the planet *Saturn* whereas the herbs are all hot and dry, especially box, who is hot and dry in the fourth degree, both the first plants are without question under the dominion of the *Sun*, as being of a good smell and taste, and are of known virtues to comfort the heart, arteries, and vital spirits and to resist poyson. The other being very hot, and of bitter taste rightly belongeth unto the planet *Mars* as agreeing in elemental qualities, I confess, I have read many Authors, and I find many of them accord, but clean out of the way of truth: The reason is, as I conceive, because their works are many, or most of them but translated, and so following by tradition each other, not well weighing the reasons have likewise erred, but as to the virtues of herbs and plants they do for the most part accord, giving reasons for the same. What I have written in this Book is not by imitation of others, but from my own daily practice and experience. And should I set down the many difficult cures, which I have done by virtue of herbs I should hardly be believed, except by such who are well versed in the secrets of Astrology and Philosophy: for many countrey people think, they make a bold adventure, when they come unto me for cure, presuming that what I do is more than natural. They not considering, or at least being ignorant of the extraordinary virtue of herbs and plants more especially being gathered at the right planetary hours together with the right numbers of herbs and plants belonging unto each planet being collected and being truly in due times administered; for time, virtue and number, together with the right understanding of the way of cure by sympathy and antipathy are the five principal pillars of our work in the Astrological or chymical way of physick, as I have already declared in my before Epistle to the Reader.

Here

Practice of Physick.

Here followeth some necessary Rules to be observed concerning the gathering of each herb or Plant aright according unto the true planetary hours, without which no great cures can be done or wonders wrought in the Astrological and Chymical way of Physick. I have also set down the way how to reconcile any difference, which may sometimes arise by way of application of the plant unto the planet : For I must confesse by reason of the difference amongst Herbalists concerning the qualities and vertues of some particular plants there may happily be some rational contest therein.

The Way to gather such Herbs and Plants which are of known Elemental qualities and virtues out of contest is as followeth.

BEfore we proceed herein it will be necessary for the Reader to understand the planetary hours, which are inserted at the beginning of the second Book together with the Almanack perpetual adjoyning for both the planet, which is Lord of the hour, and the plant which is to be gathered must both agree in elemental qualities especially of the first part of heat or cold. *Example*, If I were minded to gather baum, rosemary, marygolds angelica, and such like plants or herbs, which are under the dominion of the Sun; upon Sunday the fourteenth of March 1699. Now from the Sun rising until he is an hour in highth which is until seven a clock, is the hour of the Sun, likewise the Sun reigneth again the eighth hour, which is between one and two a clock after upon. At which times you may gather any herbs or plants under the dominion of the Sun. Now if any one were minded to gather any herbs of the Sun upon Tuesday the sixteenth day then between seven and eight a clock in the morning is the hour of the Sun. And likewise between two a d three a clock afternoon, as appeareth in the Almanack answerable unto the day of the Month, also by the same Rules you may gather any other Herbs or Plants at the right planetary hours accordingly, which are out of controversie.

Rules

Rules whereby to gather such Herbs and plants, which are in Controversie, that so you may have the true planetary influence notwithstanding as followeth.

When you are minded to gather any herb or Plant in controversie, as instance dandelion beforementioned, this Plant being by my rules under *Venus*, but by some Autho^s appropriated unto *Jupiter* by reason it hath a virtue to open the obstructions of the Liver (being under *Jupiter*) But it hath also a virtue to open and cleanse the passages of urine, as I have already declared (which is under *Venus*) but chiefly it hath the first elemental quality of being cold, agreeing with *Venus*, whereas *Jupiter* is hot. Now to reconcile this or any other difference of the like nature, do as followeth; Let both Planets in question at the time of gathering be in *Conjunction*, *Sextile*, or *Trine*, aspect unto each other. Or otherwise let the *Moon* be seperating and applying by any of those aspects from the one planet to the other, by this rule you may have the true planetary influence of both planets in question: Alwayes provided that the Lord of the Hour doth accord with the first elemental quality of the planet be it hot or cold, wherefore in this condition *Venus* must be Lord of the Hour at the time of gathering the herb or plant accordingly. I shall instance one herb more; Suppose, I was minded to gather Sweet-marjorome, which plant is by many Authors appropriated unto the planet *Mercury*, the reason they give is because *Mercury* is conjoyned in some particular operations of the brain, and this plant is of known virtue to comfort the brain. But by my rules and daily experience, I find it to be under the dominion of the sun; First by reason of its elemental qualities as agreeing with heat and drith: Secondly in regard of its virtues, for all herbs and plants, which are of sweet smell, and are of approved virtues to comfort the heart, brain, nerves and arteries, and vital spirits, as this plant is are justly and rationally accounted to be under the dominion of the *Sun* who is the fountain of life, Lord of *Leo* and exalted in *Aries*, whereas *Mercury* hath only predominancy over some particular operations of the brain, as he hath in all the five sences. Its Generally approved of all Authors that the bulk of the brain in all creatures, is under the dominion of the *Moon*. The vital and quickning part under the *Sun*, the operation of *Mercury* as aforesaid. Now

to gather this plant at the right planetary hour, that so you may have the influence of both planets in question, you must do as before expressed, let those planets concerned be in either *Conjunction*, *Trine*, or *Sextile*, aspect unto each other, at the time of gathering, or otherwise let the *Moon* be separating and applying from the one planet to the other at the time of gathering by any of the before going aspects: Example, If I were minded to gather the said sweet marjerome in *September*, 1669. about which time such like plants are in their prime to gather. In which moneth upon the fourteenth day the *Sun* and *Mercury* are in partil *Conjunction*, but their influence holds above a week before and after, for until they are separated ten degrees from each other their Orbs, Raies, or Influence holds strong unto perfection, wherefore you may gather this plant aright upon *Sunday* the fifth day, or upon *Sunday* the tenth day or upon *Sunday* the fifteenth day from the *Sun* rising until the *Sun* is about an hour in hight; and likewise in the afternoon between one and two of the clock as appeareth in the perpetual Almanack for the day appointed. Also you may gather any days of those weeks, when the *Sun* is Lord of the hour, and if the *Moon* be in friendly aspect its the better how to find the Lord of the hour, I have shewed elsewhere at the beginning of the second book.

NOTE, That in gathering all kinds of herbs and plants whatsoever, more especially, when you intend to do any great cure, you must get the influential virtue of one of the fortunes, viz. the *Sun*, *Jupiter*, or *Venus* to be joyned or be in some friendly aspect with that planet, which owns the plant having regard unto the infirmity or grief which either by simpathy or antipathy hath any relation to the fortune, as instance endive, which is cold and dry under *Mercury* yet in regard its approved good to cool the heat of the liver, which is under *Jupiter*, therefore let *Jupiter* be in *Conjunction*, *Trine*, or *Sextile* aspect unto *Mercury* or the *Moon* separating and applying by any of those aspects from the one planet to the other, when you gather the plant, this is to be done, when an infortune owns the plant or herb you are minded to gather.

A Plain and Easie way how to gather herbs or plants aright that so you may have the benefit both of the day and hour, when each planet reigneth, which owneth the plant throughout the year: And will generally serve to gather any Herbs or plants aright for the use of physick, Being fitted for every ten dayes of the Month throughout the year and so for ever.

NOTE,

All Herbs and Plants, which are under the dominion of the Sun are gathered on Sundayes: and all those herbs and plants which are under the dominion of the Moon are gathered on Mondayes: and all those under Mars on Tuesdayes: and all those under Mercury on Wednesdayes: and all those under Jupiter on Thursdayes: and all those under Venus on Fridayes: and all those under Saturn on Saturdayes. Now every planet which is Lord of the day, ruleth the first and the eighth hour of the day, each day being divided into twelve equal parts, which we call the planetary hours (and so the planetary hours are near twice so long in the highest of Summer, as they are in the midst of winter) Example, Suppose I were minded to gather herbs or plants under the dominion of Sol upon one of the first ten dayes of *January*: Then upon Sunday from the Suns rising, which is six minutes after eight a clock until 46 min. past eight in the morning, and likewise from 40 minutes past noon until 20 minutes past one, you may gather any herb or plant under the dominion of the Sun, by which account you have the benefit both of the day and hour as aforesaid as appeareth in the Table following, you may do the like for any other plant or herb whatsoever, alwayes remembering that the planet which is Lord of the day ever ruleth the first and the eighth hour, divided as aforesaid into twelve equal parts.

January the first 10 days.

noon	From the Suns rising which is 6 min. after 8 until 46 min. past 8.	2 h. 30	m. 40
noon	From 40 min. past noon, until 20 min. past 1.	30	

January from the 10 day to the 20 day.

f. noon	From the Suns rising being 47 min. after 7 until 30 min. past 8.	2 h. 30	m. 43
noon	From 43 min. past noon until 20 min. past 1.	30	

January from the 20 unto the end.

f. noon	From the Suns rising being 26 min. past 7 until 30 min. after 8.	2 h. 30	m. 46
ft. noon	From 43 min. past noon until 26 min. past 1.	30	

February the first 10 days.

f. noon	From the Suns rising being 12 min. after 7 until 8 a clock.	2 h. 30	m. 48
ft. noon	From 48 min. past noon until 36 min. past 1.	30	

February from the 10 day to the 20 day.

f. noon	From the Suns rising being 57 min. past 6 until 40 min. past 7.	2 h. 30	m. 51
ft. noon	From 51 min. past noon until 14 min. past 1.	30	

February from the 20 day unto the end.

f. noon	From the Suns rising being 36 min. past 6 until 28 min. past 7.	2 h. 30	m. 54
ft. noon	From 54 min. past noon until 48 min. past 1.	30	

March the first 10 days.

ef. noon	From the Suns rising being 7 min. past 6 until 5 min. past 7.	2 h. 30	m. 58
t. noon	From 58 min. past noon until 58 min. past 1.	30	

August

Length of the

March from the 10 day to the 20 day. planetary hours.
 Bef. noon From the Suns rising being 6 a clock } h. m.
 until 7 a clock. }
 Aft. noon From one a clock until 2 a clock. } 1 0

March from the 20 day to the mon. end.
 Bef. noon From the Suns rising being 28 min. } h. m.
 after 5 until 33 min. past 6. }
 Aft. noon From 5 min. past 1 until 11 min. past } 1 5
 two. } 2

April the first 10 dayes.
 Bef. noon From the Suns rising being 3 min. af- } h. m.
 ter 5 until 13 min. past 6. }
 Aft. noon From 10 min. after 1 until 19 min. } 1 13
 past 2. } 2

April from the 10 day to the 20 day.
 Bef. noon From the Suns rising being 45 min. } h. m.
 past 4 until 58 min. past 5. }
 Aft. noon From 13 min. past 1 until 25 min. } 1 13
 past 2. } 2

April from the 20 day to the end.
 Bef. noon From the Suns rising being 8 min after } h. m.
 4 until 48 min. past 5: }
 Aft. noon From 14 min. past 1 until 29 min. } 1 14
 past 2. } 2

May the first 10 days.
 Bef. noon From the Suns rising being 8 min. af- } h. m.
 ter 4 until 37 min. past 5. }
 Aft. noon From 19 min. past 1 until 37 m. past 2. } 1 19

May from the 10 day to the 20 day.
 Bef. noon From the Suns rising being 56 min. af- } h. m.
 ter 3 until 17 min. past 5. } 1 - 19
 Aft. noon From 22 min. after 1 until 42 min. } 22
 past 2. } 2

May from the 20 day unto the end.
 Bef. noon From the Suns rising being 45 min. } h. m.
 after 3 until 8 min past 5. } 1 - 22
 Aft. noon From 23 min past 1 until 45 m. past 2. } 23

June

June the first 10 days.

Bef. noon	From the Suns rising being 39 min. after 3. until 3 min. past 5.	h. 1-23 m.
Aft. noon	From 24 min. past 1 until 47 min. past 2.	24

June from the 10 to the 20 day.

Bef. noon	From the Suns rising being 39 min. after 3 until 3 min. past 5.	h. m.
Aft. noon	From 24 min. past 1 until 47 min. past 2.	24

June from the 20 unto the end.

Bef. noon	From the Suns rising being 44 min. past 3 until 7 min. past 5.	h. m.
Aft. noon	From 23 min. past 1 until 46 min. past 2.	23

July the first 10 days.

Bef. noon	From the Suns rising being 35 min. after 3 until 16 min. after 5.	h. m.
Aft. noon	From 21 min. past 1 until 42 min. past 2.	22

July from the 10 day to the 20 day.

Bef. noon	From the Suns rising being 8 min. past 4 until 27 min. past 5.	h. m.
Aft. noon	From 19 min. past 1 until 37 min. past 2.	19

July from the 20 day unto the end.

Bef. noon	From the Suns rising being 26 min. past 4 until 49 min. past 5.	h. m.
Aft. noon	From 16 min. past 1 until 22 min. past 2.	16

August the first 10 days.

Bef. noon	From the Suns rising being 45 min. past 4 until 58 min. past 5.	h. m.
Aft. noon	From 13 min. past 1 until 25 min. past 2.	13

August

Length of the

August from the 10 day to the 20 day. planetary hours

Bef. noon From the Suns rising being 3 min. after 5 until 13 min. past 6. 3 h. m. 10

Aft. noon From 6 min. past 1 until 13 min. past 2. 3 h. m. 10

August from the 20 day to the end.

Bef. noon From the Suns rising being 23 min. after 5 until 47 min. past 6. 2 h. m. 6

Aft. noon From 6 min. past 1 until 13 min. past two. 2 h. m. 6

September the first 10 days.

Bef. noon From the Suns rising being 47 min. after 5 until 47 min. past 6. 2 h. m. 2

Aft. noon From 2 min. after 1 until 4 min. past 2. 2 h. m. 2

Septem. from the 10 day to the 20 day.

Bef. noon From the Suns rising being 6 min. past 6 until 5 min. past 7. 2 h. m. 59

Aft. noon From 59 min. after noon until 58 min. past 1. 2 h. m. 59

Septem from the 10 day to the end.

Bef. noon From the Suns rising being 26 m. after 6 until 22 min. past 7. 2 h. m. 56

Aft. noon From 56 min. after noon until 50 min. past 1. 2 h. m. 56

October the first 10 days.

Bef. noon From the Suns rising being 50 min. after 6 until 42 min. past 7. 2 h. m. 52

Aft. noon From 52 min. after noon until 43 min. past 1. 2 h. m. 52

October from the 10 day to the 20 day.

Bef. noon From the Suns rising being 11 min. after 7 until 8 a'clock. 2 h. m. 49

Aft. noon From 49 min. past noon until 37 min. past 1. 2 h. m. 49

October

Length of the
planetary hours

Octob. from the 20 day unto the end

Bef. noon	From the Suns rising being 27 min. past 7 until 14 min. past 8.	2 h. 30 m.	46
Aft. noon	From 46 min. past noon until 31 min. past 1.	30	

November the first 10 days.

Bef. noon	From the Suns rising being 48 min. after 7 until 30 min. past 8.	2 h. 30 m.	43
Aft. noon	From 43 min. past noon until 24 min. past 1.	30	

Novem. from the 10 day to the 20 day.

Bef. noon	From the Suns rising being 3 min. after 8 until 43 min. past 8.	2 h. 30 m.	40
Aft. noon	From 40 min. past noon until 19 min. past 1.	30	

Novemb. from the 20 day unto the end.

Bef. noon	From the Suns rising being 45 min. past 8 until 53 min. after 8.	2 h. 30 m.	38
Aft. noon	From 38 min. past noon until 15 min. past 1.	30	

Decemb. the first 10 days.

Bef. noon	From the Suns rising being 20 min. after 8 until 57 min. past 8.	2 h. 30 m.	37
Aft. noon	From 37 min. past noon until 14 min. past 1.	30	

Decemb. from the 10 day to the 20 day.

Bef. noon	From the Suns rising being 20 min. past 8 until 57 min. past 8.	2 h. 30 m.	37
Aft. noon	From 37 min. past noon until 14 min. past 1.	30	

Decemb. from the 20 day unto the end.

Bef. noon	From the Suns rising being 15 min. past 8 until 53 min. past 8.	2 h. 30 m.	38
Aft. noon	From 38 min. past noon until 15 min. past 1.	30	

Concerning Numbers attributed unto the seven Planets with the Reasons thereof, agreeing with Cornelius Agrippa an excellent Philosopher, besides my own daily practice and experience.

Saturn.

*Numbers
attributed
to the plan.*

TO this Planet ♄ belongeth three numbers, viz. two, seven, nine; The number two as being next beneath the starry firmament, and also as being one of the two infortunes, the number seven, as being the seventh in order, and highest from the earth. Its also a number fatal and climacterical as joyned with the number nine. Also the number nine is a number fatal and climacterical as joyned with the number seven: For nine times 7 makes 63, which number all philosophers do hold to be fatal and climacterical by reason the nines and the sevens do meet.

2

7

9

Jupiter

Jupiter hath three numbers, allotted unto him, viz. one, three, eight; The number one, as being the head and chief fortune; the number three, as being the third star or planet in order from the starry firmament beneath Saturn also, as being one of the three fortunes. The number eight as containing the mystery of Justice and Religion: for Jupiter in astrology doth always represent the sober Priest or Minister, according unto which number Christ was circumcised: also we read of eight degrees of blessedness, &c.

1

3

8

Mars.

Mars hath four numbers allotted unto him, viz. two, four, seven, nine: The number two, as being one of the two infortunes: The number four, as being the fourth in number from the starry firmament next unto Jupiter: The number seven as being a number fatal and climacterical as joyned with nine: Also he hath the number nine as being a number fatal and climacterical, as joyned with seven. This planet as likewise Saturn are both enemies unto Nature.

2

4

7

8

Sol

Sol.

Numbers
attributed
to the plan.

The *Sun* hath five several numbers allotted unto him, viz. one, three, four, seven, ten, twelve. The number one as being sole Monarch of the Heavens : The number three. as being one of the three fortunes : The number four, from the four quarters of the year : The number ten as being the number of the end of life, as multiplied by seven : The number twelve as passing through the twelve signs of the Zodiack.

1
3
4
10
12

Venus.

Venus hath three numbers allotted unto her, viz. two, three, nine : The number two as being female. The number three as being one of the three fortunes : The number six as being the number of generation consisting of two threes.

2
3
6

Mercury.

This Planet *Mercury* hath two numbers allotted unto him, viz. two five : The number two, as being part male and part female. And therefore called the hermaphrodite. The number five as having predominancy over the operation of the five senses.

2
5

Moon.

The *Moon* hath three numbers allotted unto her, viz. two six, nine : The number two as being female. The number six as being the number of generation : The number nine, as being the utmost receptacle of all celestial influences.

2
6
9

The Astrological way, whereby to discover all kinds of Diseases, or Infirmities incident unto the body of Man: And likewise how to know whether the Sick shall live or die: also the time, when either Recovery or Death may be expected; with the true Astrological way of curing each Disease which is curable, as followeth.

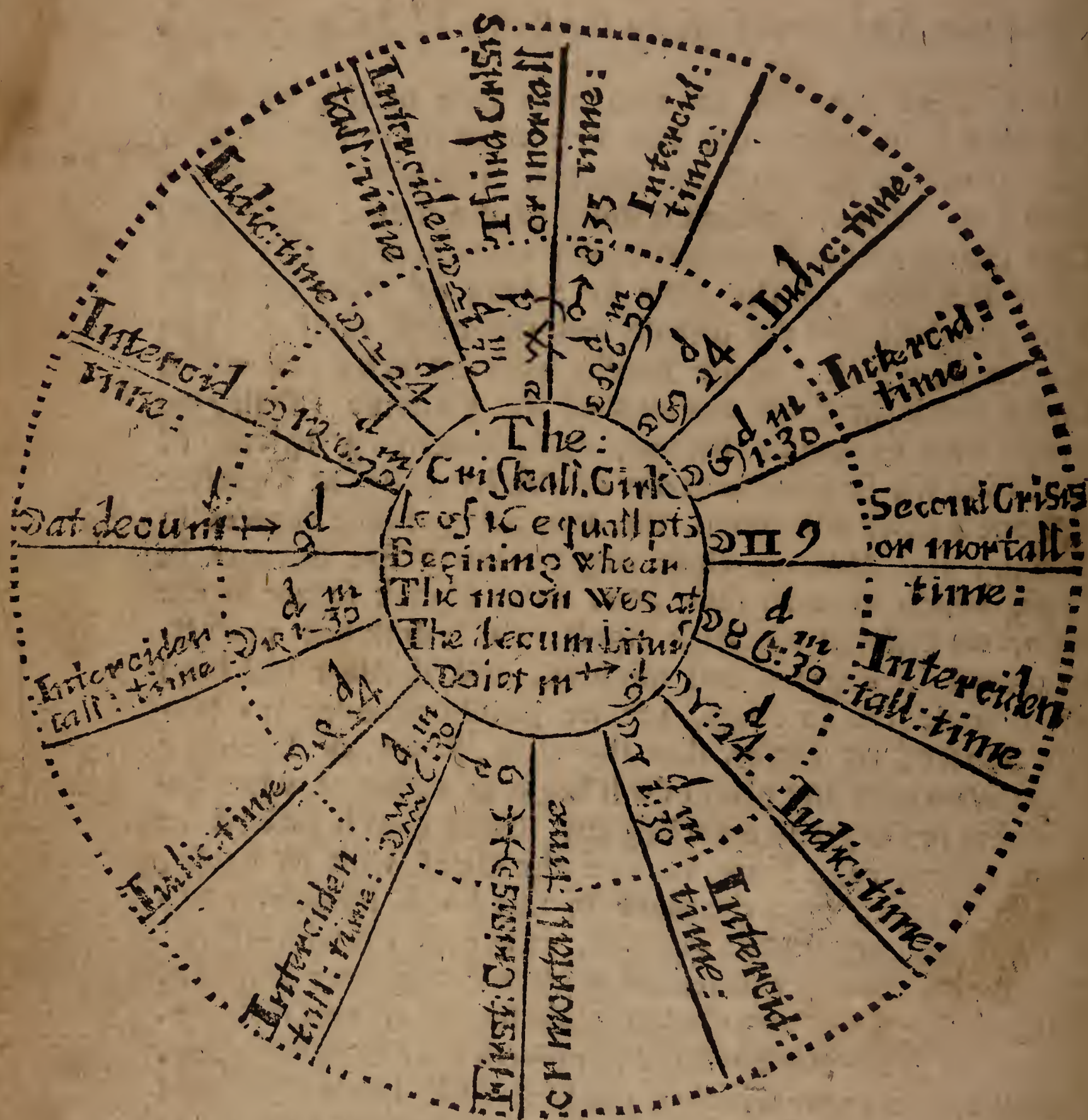
IN the first place, before we come to set forth the Method of cure, it will be necessary to find what the grief is, and from what cause; without which its impossible to do any great cures. There are two wayes by which Judgment may be given herein: The one Astrologically by a Figure of twelve Houses, which is accounted to be the most assured and exactest way: the other is by the Moon according as she is afflicted by the malevolent Planets, having regard to the signs or constellations, wherein she was afflicted, at the time of decumbiture: This way may serve generally in acute diseases, and I do find by my daily practice, that one shall seldom err herein, but in case of such Diseases, which are natural from the birth, or have been of very long standing, or more especially, if there be any suspicion of Witchcraft, a Figure of twelve houses is most rational I shall briefly shew the way of both: But in regard a Figure of twelve Houses and the astrological way in giving judgement thereupon may seem difficult at the first, especially unto those, who have never formerly read or studied any whit in this Science: And farther considering that many, who are well willers hereunto either may want time, or be unwilling to take the pains herein, may neglect the study hereof, and so this my writing may prove uselesse unto them, I have for the satisfaction and encouragement of all well willers unto this study and practice of Physick, set forth one general way in giving judgment, either by the Moon afflicted in acute diseases, which terminate in a month, or by the Sun in Chronick diseases, which are of above a months standing: This being the very way of my own daily practice and experience for many years, wherein you shall seldome or never fail, especially in acute diseases, as for other Chronick and long lasting griefs there will be more time allotted to consider of them: The truth is long continued infirmities (and some others) doth require more inspection than that only of the Sun and Moon afflicted and therefore a figure of twelve houses will be proper to give judgement therein for many times the ascendant, sixth and twelfth houses

houses with their Lords will be concerned therein, as shall be shewed in order. Also it will be necessary after the grief is known, to know the critical, intercidental, and judicial daies and times; being the times for change either of life or death, which is done by a critical figure divided into 16 equal parts, as shall be shewed in the next paper.

The way to find the disease by the Sun and Moon afflicted.

In the first place by an Almanack take notice, what sign the *Moon* is in, when the Sick first takes their bed, and by what planet or planets she is afflicted, whether of *Saturn* or *Mars* (or *Mercury*, which is much of the nature of *Saturn*) Then having recourse unto the rules elsewhere in this Book under the titles of the *Moon* by *Saturn* or *Mars* afflicted; there you shall find the disease and the cause thereof. The Almanack, which you use herein must be such a one which setteth forth the daily motions of the planets: I shall give one or two examples hereof, as followeth, A Friend of mine took his bed the 10th day of *October* 1667 at a quarter past one a clock after noon, the *Moon* being of nine degrees in *Sagitary* and *Mars* in eight degrees thirty five minutes in *Virgo*, which argueth that *Mars* is in platick square to the *Moon*, we call that a platick aspect, which doth not perfectly accord in degrees and minutes, and if *Mars* had been but one degree in *Virgo*, yet we should account it a platick Square, by reason that the Orbs, Rayes, or Influence of the *Moon* unto any planet do begin to operate, when she is within ten degrees aspecting any planet (as is shewed at large elsewhere) Now to find the Grief with its cause, you must repair unto the place in this book intituled, *The Moon in Sagitary of Mars oppressed*, as in page 57. which sheweth that the Sick is tormented with a strong fever and cholerick passions, &c. occasioned by surfeiting or too much repletion as there more at large appeareth: the next thing considerable is to know whether the Sick shall live or die, and the time when either death or recovery may be expected: Now in regard that the *Moon* is applying by a friendly Sex to aspect unto *Venus* a fortune, and free from combustion and not in that part of the Zodiack called *via combusta* (as shall be shewed more at large elsewhere) I did conclude that the sick would recover (and so he did) had the *Moon* applyed unto the infortunes *Hor*; and no fortune interposed his friendly Rays, then I should have concluded that the sick would have died of this sickness, to know when the time of recovery will be is found by a critical

figure or circle divided into 16 equal parts, I shall not stand or spend time to give you the definition of each term of art; Onely thus much I say, the intercidental time, or dividant part of the circle is not so dangerous, as the judicial time or part, nor yet the judicial time so dangerous as the critical time.



Note, That in this critical figure each part containeth 22 deg. 30 min. you must begin where the Moon was at the decumbiture, viz. in 9 deg. 1 unto which you must add 22 deg. 30 min. Now in regard there is 20 deg. in every sign you must set down 1 deg. 30 min. (apricorn for the first intercidental time into which 1 deg. 30 min. you must add 22 deg. 30 min. which maketh 24 Capricorn, for the first judicial time: Now if you add

add 22 deg. 30 min. unto the last number it maketh 16 deg. 30 min. *Aquarius*, which is the second intercidental time and if you add 22 deg. 30 min unto the last number, it maketh 9 deg. *Pisces*, which is the first crisis or mortal time, according unto which account you must go round the circle, as appeareth by the figure, now to know when the time of recovery will be you must observe by a critical figure, when the Moon upon a critical day doth meet with any friendly aspect of either of the fortunes, viz. *Jupiter* or *Venus* or *Sol* or *Leo*. for then the time of recovery may be expected. This critical figure being set for a friend of mine at the time aforesaid. I did observe each change, and alteration of his distemper; and I alwayes found that upon the critical and judicial dayes and times, he was ever most afflicted. The reason is because the *Quartiles*, *Oppositions*, and *Semi-quartile* aspects are more pernicious and hateful aspects, then any other, as the intercidental times, which happen between the critical and judicial times consisting only of 22 deg and a half, which we call a *Semi Semi Quartile* aspect, they seldom prove mortal, by reason the aspect is not so bad and forceable as the other, it being but half the half quartile aspect, yet notwithstanding sometimes in perperacute mortal sicknesses, I have known the Sick depart, when the Moon came unto a partile evil aspect of the infortunes, no fortune interposing their friendly rayes upon an intercidental time, but this is not usual; but as concerning the time of recovery of my Friend beforementioned it was upon the fourth and last critical day, the Moon being returned unto the place she was in at the decumbiture: at which time she applied to the *Sextile* of *Venus* and *Trine* of *Jupiter*, which happened upon the sixt day of *November* after midnight, would my friend have been let blood, he might questionless have recovered upon the second crisis, at what time the moon applied to the *Trine* of *Venus*, now had this Sicknes continued longer, than we account the grief Chronick, and then we give judgement by the Sun afflicted, as before we did by the Moon. But all acute griefs do end usually before the moon goeth round the *Zodiack*; some griefs are perperacute and those end sooner, others are perperacute, and those commonly make a quick dispatch one way or other. But of this I have treated more at large elsewhere.

Judgment upon an Imaginary decumbiture,

For the better explanation hereof I shall instance two or three Imaginary Decumbitures as followeth. Suppose one should take his Bed *April* the 10th. 1668. at Noon, the *Moon* being then in 12. deg. 50 min. in the Signe *Leo* and *Saturn*, in 12 deg. 50 min. in the Signe *Aquary* now this is called a partile opposition aspect, by reason the *Moon* and *Saturn* are just in the same deg. and min. opposite unto each other: had the sick took his bed 16 hours sooner, or later, then it would have been called a Platick opposition, for as I have said elsewhere, the influence of the *Moon* and Planets doth begin to appear when she is 10 deg. distant from any aspect which will take up near 20 hours motion before and after separation; Now to know what the Grief is, you must seek out the place in this Book intituled the *Moon* in *Leo* of *Saturn* oppressed, which argueth the Sick shall be troubled with unkindly heat in the Breast, and a violent Feavour, with faintness at the heart, or swoounding fits, and inclining to the Black jaundies occasioned from ill Melancholly blood, &c. Now to know whether the sick shall live or dye, and the time when either recoverie, or Death may be expected, is as followeth.

First the *Moon* is increasing in light. Secondly she is not in that place in the Zodiack called *via combusta*, which is from the middest of the Signe *Libra* unto the middest of *Scorpio*. Thirdly the *Moon* seperateth from *Jupiter* a fortune, and applyeth unto a friendly Trine aspect of the *Sun* fountain of life. Fourthly, the *Moon* is free from combustion of the *Sun*. A Planet is under combustion when he is not fully elongated 7 deg 30 min. from him. We have only two Testimonies of Death; which is first, *Saturns* being in opposition of the *Moon* at the time of decumbiture. Secondly his being more strong then the *Moon*, yet commonly a Planet strong is not so malicious as those which are weak and peregrine; however it appeareth that there is foure testimonies of Life and but two of Death, wherefore we may conclude according to the Rules of Art that the Sick shall recover: Now to know the time when, you must by a Critical figure of 16 equal parts, take notice when the *Moon* upon any Intercidental, Judicial or Critical day doth meet with any benevolent aspect of the fortunes, be it *Sun*, *Jupiter*, *Venus* or *Dragons head*, no evil Planet interposing their bad Influence for then the Sick shall recover, which according unto the Critical figure will be upon

upon the 12th. day of *April* about one a Clock at night, at which time the *Moon* will be in 14 deg. of the Signe *Virgo* and *Jupiter* in 14 deg. of *Taurus* making a partile *Trine* to each other, but the sick shall begin to recover sooner at the first intercidental time, which is about six a clock in the morning (at which time the *Moon* will be 5 deg. 20 min. in *Virgo*, which is 22 deg. 30 min. distance from the place she was in at the decumbiture) for as I have already declared the influence of the *Moon* doth begin to opperate, when she is ten degrees distant from any aspect of the planets.

Concerning Acute Grieffs.

Note, That at the time of decumbiture of any sick person, if the *Moon* be free from the bad aspects of the infortunes, which is *Saturn*, *Mars*, *Mercury*, or *Dragons* tail that then (more especially) if the infortunes *Jupiter* or *Venus* attend upon the next judicial or critical day or time that the *Moon* meeteth with any friendly aspect of the fortunes, no ill planet opposing the Sick shall recover: but commonly acute grieffs are seldom ended before the first critical time, at which time the *Moon* maketh a *Quartile* aspect unto the place she was in at the decumbiture, consisting of 90 deg. The *Moon* alwayes goeth this 90 deg or fourth part of the Zodiack in lesse than eight dayes; sometimes acute grieffs last untill the *Moon* hath passed over three critical days or times, *Viz.* until she returneth unto the place she was in at the decumbiture making the fourth crisis; An Example hereof is of my friend beforementioned: and if by the Rules aforesaid you find that the grieff is mortal, then you must proceed forward round the critical figure, until you find the mortal time, according unto the rules beforementioned. and you must do the like upon the rules for the time of recovery.

Concerning Peracute grieffs.

There are also some Infirmities and Sickneses which end usually before the first judicial time is over (called peracute grieffs) at which time the *Moon* maketh a *Semi-quartile* aspect to the place she was in at the decumbiture, consisting of 45 deg. now this aspect is not so pernicious as the

Quartile

Quartile, yet oft-times the Sick dyeth before this aspect is over ; more especially when the *Moon* at that time meeteth with the infortunes, and no fortune interposing their friendly rayes. This *Semi Quartile* aspect or judicial time, the *Moon* finisheth in less than four days likewise on the contrary by the rules aforesaid the Sick may recover at the said judicial time.

Concerning Perperacute Sickneses.

There are also some Sickneses perperacute, and such griefs commonly terminate before the first intercedental time is over at which time the *Moon* maketh a *Semi Semi Quartile* aspect to the place she was in at the decumbiture, which consisteth of 22 deg. 30 min. containing the 16th. part of the critical figure, more especially when the infortunes doth afflict the *Moon*, at that time no fortune attending : It was observable, that in the time of the plague, that many thousands died before the first intercedental time was over, which number or time the *Moon* finisheth in less than two dayes. And many lived not one day, dying immediately so soon as they were struck, which we call the time of decumbiture or first mortal time. I have known the like both in Appoplexies and Convulsions, mother fits, and risings in the throat, and such like griefs.

Another Judgement given upon a decumbiture Figure.

I shall take an imaginary time, and so give judgement thereupon for the better informing of young Students herein I could have inserted many exemplary figures of my own, but considering that new Almanacks may be had when happily old ones may be lost I therefore thought this way most profitable to instruct the learner. I shall instance the 22 day of April 1668 about nine a clock at night, at which time I will suppose one took his bed : Now the question is what the grief is, and whether the Sick will live or die : And when either death or recovery may be expected, you must in the first place by an Almanack find in what sign the *Moon* is, and how aspected : Now at the hour and time aforesaid, the *Moon* will be in 5 deg. 48 min. of the sign *Aquarius*, and at the same time. I find *Mars* to be in 5 deg. 48 min. of the sign *Scorpio*, which maketh a partile *Square* aspect consisting of 90 deg. : Now to find what the grief is you must repair unto the place in this book, where it is written, *The Moon in Aquarius of Mars oppressed.*

pressed, which argueth, that the Sick shall be troubled with great pain at the heart and with swooning fits also very feavourish, likewise a pain in the breast with difficulty of breathing, and the blood swelling in all the veins, the cause of this sickness proceeding from violent affections and vehement passions, &c. Now the next thing considerable is to know whether the Sick be like to live or die; and the time when either death or recovery may be expected. First the *Moon* is decreasing in light, Secondly the *Moon* departeth from the *Square* of *Mars* and applyed unto the *Conjunction* of *Saturn* both enemical planets: Thirdly, neither *Sol*, *Jupiter*, or *Venus* doth cast their friendly rayes or influence at the time aforesaid unto the *Moon*, wherefore according unto the rules aforesaid, the sick person will die: To find the time, when you must frame a critical figure of sixteen equal parts as aforesaid, begining at the place where the *Moon* was at the decumbiture, making that the first critical or mortal time, which if the Sick escape, then at the next critical or mortal time, you must observe how the *Moon* is aspected, at which time you shall find the *Moon* meeteth with the opposition of ♂ being upon the 29th. day of *April* in the Month aforesaid at one a clock after noon: Now in regard there is no fortunate planet interposing their friendly rays at that time we may conclude that the sick wil depart, and not before, because the *Sun* at intercedental and judicial times meeteth with no bad aspect of the infortunes. Yet notwithstanding I have known some, who have been mortally struck according, unto any rational mans judgment at the decumbiture in acute griefs, who through Gods blessing, having an expert and skilful Physitian, and having withstood the bad influence of the afflicting planets, at the first mortal time beyond expectation upon the next critical time have recovered, and so it may happily prove to some, who shall take their bed at the time aforesaid. The reason is because between the time of decumbiture and first crisis, there is usually near seven days time, during which time (especial remedies being applyed) the Sick may happily be the better enabled to with-stand the encounter, more especially if the intercedental and judicial times be freed from the evil aspects of the infortunes, as here it falleth out at this last decumbiture. The truth is life and death is in the hands of God, and whatsoever stars foreshew, yet he by his power and blessing upon the means used can preserve life, when he pleaseth, wherefore the sick ought not at any time to despair, For I my self have oft times recovered my Patient having outlived the first mortal time as aforesaid, but I must needs say
such

such changes and chances are seldom seen, for where one doth escape many dieth for the stars are God's Messengers, and what they do foreshew, do assuredly without miracle come to pass. Concerning the way and manner how to cure each distemper, I have shewed elsewhere,

*Concerning the Astrological way of giving Judgement
by a Sign of 12 Houses.*

Although what is already written, I have known by good experience to hold true by many examples it being for the most part the method of my daily practice; yet for the benefit and better satisfaction of Practitioners, and others, well-willers thereunto, especially such who desire further inspection into this Art. I shall in the next place shew how in an Astrological way judgement may be given by a figure of 12 Houses. For I must confess that in such infirmities, which are natural from the birth, and likewise some chronick griefs, which have been of long continuance, and likewise such infirmities, wherein there is any suspicion of witchcraft, cannot so exactly be discovered by the *Sun* or *Moon* afflicted, as by a sign of twelve houses for the ascendant sixth, eighth, and twelfth Houses with their Lords will be for the most part concerned therein as shall be shewed in order as followeth. In the first place you must erect your figure: either for the time of decumbiture, or for the time of any strong fit (if any be) or upon the receipt of the Urin, or time of the first visitation of the Patient, and you must be sure for to frame, and vary your ascendant, that it together with its Lord may exactly personate the Sick. Secondly you must in order set down the Culpe of every House. Thirdly you must set down the Characters of the Planets in every House, which for to do, and likewise how to frame the ascendant, I shall briefly declare. But before you can proceed herein, you must perfectly know the Characters of the seven Planets, and twelve signs, and the five Aspects of the Planets, and the Houses of each Planet.

*The Characters of the seven Planets with the
Dragons Head and Tail.*

♄ Saturn	♂ Mars	♀ Venus	♄ Luna	♁ Dragons head ♂ Dragons tail.
♃ Jupiter	☉ Sol	☿ Mercury		

The Characters of the twelve Signs, with the parts of the Body by them signified; And how they stand opposite unto each other in the Zodiack, as followeth.

♈ Aries Head and Face.	♎ Libra Reins and Loins.
♉ Taurus Neck and Throat.	♏ Scorpio Secrets and Bladder.
♊ Gemini Arms & Shoulders.	♐ Sagitary The Thighs.
♋ Cancer Breast, Stom. & Ribs.	♑ Capricorn The Knees.
♌ Leo Heart and Back.	♒ Aquary The Leggs.
♍ Virgo Bowels and Gutts.	♓ Pisces The Feet.

The five Aspects of the Planets.

- ♌ *Conjunction*, That is when any two Planets are in one and the same degree of any Sign.
- ✱ *Sextile*, That is when any two Planets are 60. degrees from each other : And containeth a sixth part of the Zodiack.
- *Square*, That is when any two Planets are 90. degrees from each other : And containeth a fourth part of the Zodiack.
- △ *Trine*, That is when any two Planets are 120. degrees from each other : And containeth a third part of the Zodiack.
- ♌ *Opposition*, That is when any two Planets are 180. degrees from each other : And containeth half the Zodiack.

NOTE, That there is 30 deg. in every Sign, and two Signs make a sextile aspect, three Signs make a square, four signs make a Trine, six Signs make an Opposition, which containeth half the Zodiack. The whole containeth 360 deg, which is 12 times 30 deg.

The Houses of the Planets.

♄ Saturn hath two houses; viz. The signs ♑ Capricorn, and ♒ Aquarie : ♃ Jupiter hath two Houses ♐ Sagitary, and ♏ Pisces : ♂ Mars hath two Houses ♈ Aries, and ♏ Scorpio : ☉ Sol, hath but one House, which is ♌ Leo : ♀ Venus hath two Houses ♎ Libra and ♉ Taurus : ☿ Mercury hath two Houses ♊ Gemini and ♍ Virgo, ☾ the Moon hath but one House, which is ♋ Cancer.

How to Frame the twelve Houses, and what every House concerns, in a Decumbiture Figure.



THe next thing considerable is, to have knowledge how to insert the twelve Signs upon the cusp of every House, and likewise to set the seven Planets in those Signs : But before we can proceed therein it will be necessary to understand the use of an Ephemeris or Almanack, which setteth forth the daily motions of the planets. And for the better informing of young Students herein, I shall for example set down in order for the month of *October*, 1667. the form as usually is printed, and shew the use thereof until the tenth day of the said month; which will be enough whereby to understand, not only the residue of that month, but also every other month throughout the year, provided alwayes that your Almanack must be such a one which setteth forth the daily motions of the planets, whose Title page to every month is as followeth,

October

October hath XXXI. dayes.

		The daily motions of the Planets and ☾							
Month days	Week days	♄	♃	♂	☉	♀	♁	♂	♄
		♄	♃	♂	☉	♀	♁	♂	♄
1	a	25 35	1 59	3 8	18 2	7 21	3 25	1 48	10 29
2	b	25 36	1 51	3 45	19 1	8 36	5 9	14 25	10 26
3	c	25 37	1 43	4 21	20 1	9 51	6 45	27 25	10 23
4	d	25 39	1 35	4 57	21 1	11 6	8 25	10 16	10 20
5	e	25 40	1 27	5 33	22 0	12 2	10 6	24 48	10 17
6	f	25 42	1 19	6 14	23 0	13 37	11 47	8 18	10 14
7	g	25 43	1 11	6 48	24 0	14 52	13 28	21 47	10 11
8	a	25 45	1 3	7 23	25 0	16 7	15 9	6 18	10 8
9	b	25 47	0 55	7 59	26 0	17 22	16 50	23 39	10 4
10	c	25 49	0 47	8 35	27 0	18 38	18 32	8 31	10 1

Concerning the use of the Ephemeris.

The first Column on the left shews the days of the month, the second column sheweth the week dayes, the next column sheweth the daily motion of Saturn, the sign next beneath his character sheweth what sign he is in, and the numbers next beneath that sheweth how far Saturn is entered into the sign for every day, the first number is for degrees, the second minutes, and so forwards for every planet accordingly: Example, ♄ Saturn the first day is 25 deg. 35 min. in the sign Capricorn: the second day he is 25 deg. 36 min. in Capricorn: the third day he is 25 deg. 37 min. in Capricorn: the fourth day he is 25 deg. 39 min. in Capricorn and so forward. In the next column is ♃ Jupiter and the sign ♉ Taurus beneath which argueth that ♃ Jupiter is in the sign ♉ Taurus, and over against the first day is the numbers 1 deg. 59 min. which sheweth that he is so far in the sign: the second day is but 1 deg. 51 min. the third day he is 1 deg. 43 min. the fourth day he is 1 deg. 35 min. the and so onward, this planets numbers decreaseth daily by reason he is retrograde and moveth backward, as sometimes all the rest will, except the Sun and Moon. In the next Column is ♂ Mars and underneath the sign ♍ Virgo, and under that the numbers 3 deg. 8 min. which argueth that Mars the first day is gotten so far in the sign Capricorn, the second day he is 3 deg. 45 min. in the sign

sign Capricorn, the third day 4 deg. 21 min. The fourth day he is 4 deg. 57 min: in *Virgo*, and so downward as you find in the Table; you may do the like for the rest of the planets accordingly.

How to erect a Scheme or Figure according unto any time given.

The usual time whereby to erect a Figure concerning any Patient, is first by the time of falling ill, or most properly, when the patients first betake them to their bed, which we call the time of decumbiture: But if that may not be had, as sometimes 'twill fall out, especially in Chronick griefs, then you must take the time, when the urin is first brought, or the time of any strong fit, if any be. Or the time when you first visit the patient, provided alwayes that you so vary your ascendant, that it together with its Lord may exactly personate the sick, without which no true judgment can be given, by reason the Ascendant, fourth, sixth, eighth, and twelfth Houses are concerned, now if you fail in the first, there can be no certainty in the rest, how to know what bodily shape belongeth unto each Figure, and planet is shewed elsewhere in this Book: for the better understanding hereof I shall insert one example as followeth, A friend of mine being very ill took his bed, *October* the 10. 1667, at a quarter past one a clock in the afternoon, according unto which time I did erect a figure as followeth, having by an Almanack found out that page intituled *The daily Motions of the Planets*, as is before expressed for the Month of *October*, you must seek for the 10 day of the said moneth, and move forward in a strait line, untill you come unto the sixth column, and under the Characters over head thus expressed ☉ there you shall find the number 27, which sheweth that the Sun is gotten into the sign *Libra* 27 deg. upon the tenth day aforesaid, with this number 27 you must enter the Table of Houses, which you shall find at the end of the Almanack, and seek out the page, where it is written *Sol in Libra*. And in the column under 80 min. the signs going down in a strait line, there you shall find the number 17, and in the column next adjoyning on the left hand under the title of time from noon moving downward unto the same line, where is the number 27 beforementioned, there you shall find the numbers thus printed, viz. 13, 40, 12, but the number 12 being but seconds you may leave out and so take only the two first numbers 13, 40, which you must set in
some

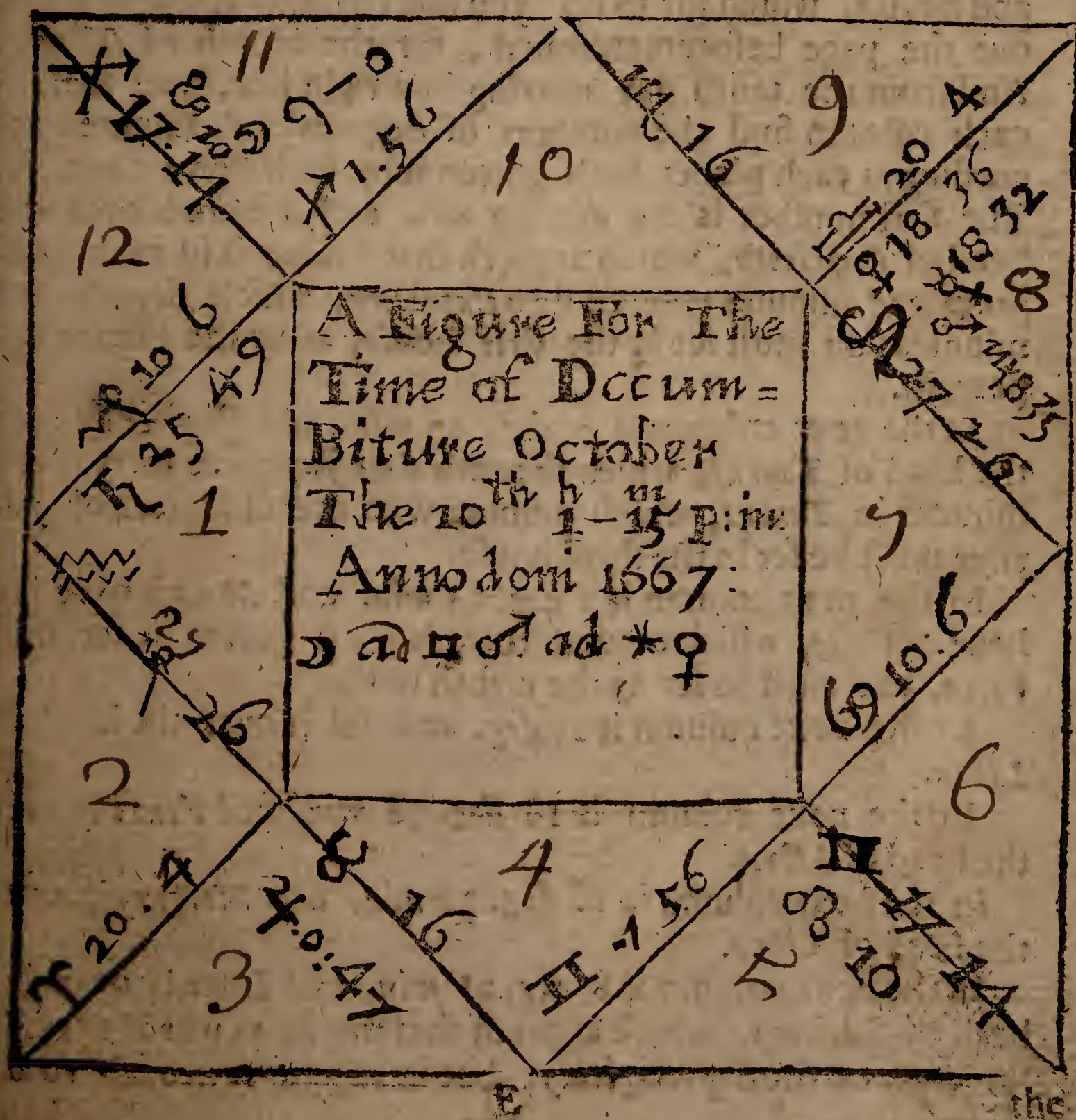
some place by it self, then you must add to that number the time of the day, when the sick first took his bed. being a quarter past one a clock afternoon, as for example *h. m.*

Time from noon 13 40

The time of the day, when the Sick took his bed 15

Note that the 15 min stands for a quarter of an hour, there being 60 in an hour.

Now had the Sick took his bed at one a clock at night, then its called the thirteenth hour, for in Astrology, we begin to account both the days and hours from noon. The numbers beforementioned being added together make 14. 55. This number you must find out under the Title of time from noon or the nearest unto it being 14. 59, which wanteth but one minute from which sum, or place, you must move forward in the same time, and under every column belonging unto each house, you shall find both the sign over head and the number beneath, which is the sign and number you must set down upon the Cusp of every House in the figure as followeth: For



the cuspe of the tenth House *Scorpio* 16. For the eleventh house *Sagitary* 1: 56. For the twelfth house *Sagitary* 17. 14. For the first house, called the ascendant *Capricorn* 10. 6. For the second house *Aquarius* 27. 26. For the third house *Aries* 20. 4. Now these first six houses being finished, the other six, whose signs are opposite are of the same numbers: What signs are opposite unto each other I have already declared. *Example*. Overagainst the sign *Scorpio* 16. being the cusp of the tenth house is *Taurus* 16 the cuspe of the fourth house, and over against *Sagitary* 1. 56. being the cuspe of the eleventh house is *Gemini* 1. 56. the cuspe of the fifth house, and over against *Sagitary* 17. 14. the cusp of the twelfth house is *Gemini* 17. 14. the cuspe of the sixth house and over against *Capricorn* 10. 6. the cuspe of the ascendant is *Cancer* 10. 6. and over against *Aquarius* 27. 26 is *Leo* 27. 26. and over against *Aries* 20. 4. is *Libra* 20. 4. as appeareth by the figure.

The next thing material is to set the planets in those figures, and houses, which for to do you must by the Almanack find out the page beforementioned, for the month of *October*. And from the tenth day moving in a right line, you shall in each column find the numbers of degrees and minutes according as each planet hath gotten into each sign: *Example*, The first number is 25 deg. 49 min. and *Saturn* is over the head of *Capricorn*, which argueth that *Saturn* is so many degrees and minutes entered into *Capricorn*, which degrees and minutes you must set in the first house, as by the Figure appeareth.

In the next column is 0 deg. 47 min. and *Jupiter* is over the head of *Taurus*, which sheweth that *Jupiter* is forty seven minutes in *Taurus*, which number with the character of *Jupiter* must be set in the third house.

In the next column is 8 deg. 35 min. and *Mars* is over the head of *Virgo*, which argueth that *Mars* is gotten so far into *Virgo*, and must be set in the eighth house.

In the next column is 27 deg. and *Sol* is over the head of *Libra*.

In the next column is 18 deg. 38 min. and *Venus* is over the head of *Libra*.

In the next column is 18 deg. 32 min. and *Mercury* is over the head of *Libra*.

In the next column is 8 deg. 31 min. and *Luna* is over the head of *Sagitary*, which argueth that the *Moon* was at noon so far entered the Sign *Sagitary*, but in regard it was above an hour

hour after noon when the Sick took his bed, there must be half a degree, which is 30 minutes added unto the Moons motion, for by reason of her quick moving, she getteth one degree in two hours, wherefore we must set the Moon in nine degrees *Sagitary*; you must do the like in all other figures: Had he took his bed at midnight you must have added six degrees, and then the Moon would have been fourteen degrees thirty one minutes entred *Sagitary*. Now having set the signs on the cuspes of every house, and the Planets in those signs as by the figure appeareth: I shall in the next place shew how to give judgement thereupon, and so thereby discover the grief as followeth,

*How to give Judgement by the Figure
of twelve Houses.*

THe general way, especially in acute griefs, is to give judgment by the Moon being in any of the twelve signs, and by the infirmities afflicted, as I have already declared: And this being an acute grief, judgment must be given accordingly, yet notwithstanding I shall by this figure set forth his natural infirmities or griefs, and so instruct the Learner how to give judgement in any other chronick griefs by the signs on the ascendant, sixth house and their Lords afflicted. For some lasting and obscure griefs cannot be discovered by the Sun and Moon afflicted. In the first place you must observe whether the ascendant, which is the first house, or the sixth house or their Lords be any way afflicted by the malevolent planets *Saturn*, *Mars*, *Mercury*, or the *Sun*, for sometimes the *Sun* may and will afflict more, especially if the grief lieth about the heart, or in the arteries, or vital spirits. In the next place it will be necessary to know whether the grief be natural, or whether it came by Witchcraft or Sorcery: Now if you find the Lord of the twelfth house in the ascendant, or if the Lord of the twelfth being in the sixth, or Lord of the sixth in the twelfth, or if the Lord of the ascendant be combust, that is, when the *Sun* is not above eight degrees thirty minutes distant from him, or if one planet be Lord of the ascendant and twelfth house, and an infortune, then you may conclude that the grief is more than natural, more especially where there is any just suspicion thereof, which may be somewhat deferred by heeding well the nature of their dis-

tempers, as I have shewed elsewhere : But in this Figure I find no such thing ; wherefore I did conclude, the grief was natural ; occasioned by his own disorder of body : as shall be shewed in order.

Sometimes I have known the ascendant, the sixth house, or their Lords have been afflicted by the Lord of the twelfth house and yet the sickness was not from Witchcraft, notwithstanding, those suspected evils ; for if *Jupiter* and *Venus*, or the *Sun*, do cast their friendly aspects unto the afflicted Planet or Cusp of the House aforesaid, that then the grief came by some disorder of body : Also, if that Lord of the ascendant be in the twelfth, or in the sixth, the grief is natural : For from the twelfth house, we give judgment of self-undoing, so well as otherwise ; but any rational experienced practitioner may easily distinguish, the natural diseases, from the unnatural, by heeding well the manner of their distempers, as aforesaid : And generally I find that those who are taken in this snare of Witchcraft, that at the time of any strong fit, or when they are more than usually tormented, that then the ascendant together with its Lord doth exactly personate the sick ; and at that very time, the Lord of the twelfth house doth one way or other afflict, either the ascendant, or its Lord ; or that an infortune Lord of the ascendant and twelfth house, which may so happen, when the proper ascendant is intercepted in the first house, as I have oft times experimented.

I shall now proceed to give judgment upon the decumbiture figure before mentioned ; and in the first place, describe the person of the sick.

Secondly, by rules discover, whether the sick shall live or die, if live, how long time before recovery.

Thirdly, I shall by rules set forth, what the grief is, and from what cause.

Fourthly, How and which way he was recovered.

The mans person is described by the ascendant *Capricorn*, and *Saturn* his being therein who is Lord thereof, viz. one of a middle stature, full and well set, of a dark or swartish complexion, sad brown hair, as you may find more at large in this book.

Signes of recovery, was first *Saturn* Lord of the ascendant, being his significator is strong as being in his own house, and is more strong than *Mars* who is the afflicting Planet. Secondly, the *Moon* doth separate from *Mars*, and apply first unto *Venus*, and from thence to the *Sun* and *Jupiter*, all fortunes.

Thirdly

Thirdly, the *Sun* is increasing in light. Fourthly, neither the *Moon*, or *Saturn* are combust; Planets are said to be combust, when they are not elongated eight *deg.* thirty *min* from the *Sun*. Fifthly, she is not in that part of the Zodiack called *via combustæ*, which is from the middle of *Libra*, to the midst of *Scorpio*. Lastly, *Venus* Lady of the fourth house, which usually sheweth the end of all things of this nature, was in friendly aspect to the *Moon*, at the time of decumbiture; all which are arguments of recovery. The time when followeth, First, the angles of the figure are part fixt, and part common. Secondly, the *Moon* was in a common sign which argueth, that the grief was not perfectly acute, nor yet chronick, but between both. and so it proved, for upon the last critical day the feaver left him, at which time the *Moon* came to the place, she was in at the decumbiture viz. unto the ninth *deg* of *Sagittarius*: yet notwithstanding, at the last critical time he had a very strong fit, the *Moon* being then in square to *Mars*; but *Venus* fortune and Lady of the fourth house, being in friendly aspect to the *Moon*, and she together with *Saturn* being both more strong than *Mars*, who was the afflicting Planet, put an end to this sickness at the time aforesaid.

The next thing considerable, is to discover the grief, and from what cause; and likewise, what infirmities she was naturally subject unto from the birth: Now concerning the present acute grief, I found the *Moon* being in the sign *Sagittary*, was the platick square of *Mars* afflicted, for between the sign *Virgo*, the place where *Mars* is, and the sign *Sagittary*, the place where the *Moon* is, containeth ninety *deg.* which number maketh a square had the *Moon* been but one degree in the sign *Sagittary* yet that would have been a platick square, for if we consider the moiety of each Orb, there will be ten *deg.* allotted, at which time and distance, the influence of those Planets doth operate, both before and after any aspect. Now to know what the present distemper was, by reason it was an acute grief; you must find out the place in this book entituled, the *Moon* in *Sagittary*, of *Mars* oppressed, which argueth a high and strong fever with the flux, or lask and cholerick passions; the pulses few and raint beating slowly, his blood over heated. The bright Star of the Harp; and the Star called the Swans-bill, both of the nature of *Mars* and *Jupiter* in the ascendant made the fever the more violent. The cause of this sickness was from inordinate exercise, forfeiting, or too much repletion, as you may find more at large at the place aforesaid.

The

The way of recovery was by application antipathetical unto *Mars* the afflicting planet by reason that *Venus* was more strong in essential dignities, as being in her house. Now in regard that *Mars* is by nature hot and dry, I made choice of such herbs and other remedies, which were cold and moist; wherefore I advised that such decoctions, syrups, or cordials, which were administered should be cooling and cleansing, also glisters the like, ever remembering as in this, so in all other cures, to fortifie the heart and vital spirits with herbs under the dominion of the *Sun*: Would the Patient have been perswaded to let blood, the fever would without question have left him, upon the second critical time, the *Moon* meeting then with the friendly aspect of *Venus* a fortune and strong.

Note, That as we give judgement by the *Sun* and *Moon* afflicted, in acute and chronick griefs, so by the same rules you may give judgement by the Lord of the ascendant or sixth house afflicted,

Example, In the last figure, *Mercury* being Lord of the sixth house, and in the sign *Libra*, is in platick square to *Saturn*, and conjunction of the *Sun*, who is much of the nature of *Mars*, only the *Sun* striketh more upon the vital spirits: Now according unto the rule in giving judgement by the *Moon* afflicted in the sign *Libra*, it sheweth a feverish distemper and blood over heated, occasioned from surfeiting.

The next thing considerable is to know, what infirmities naturally he was subject unto from the birth. In this question judgement must be given from the ascendant, sixth house, and their Lords afflicted; first the ascendant is no way afflicted, save onely by the presence of *Saturn*, who is Lord thereof: Now in this question *Saturn* is not accounted an enemy, notwithstanding he is naturally evil, as being in his own house, and Lord of the sick mans person, for according unto the old saying, the devil will not hurt his own. Also the sixth house is no way afflicted, wherefore we have onely *Mercury* Lord of the sixth considerable herein, and he I find is in *Libra* in platick conjunction of *Venus* Lady of the fourth. Now any planet although he be naturally a fortune may afflict so well, as the infortunes being Lord or Lady of the fourth, sixth, eighth, or twelfth houses, for every planet must do his Office to know what the grief is; you must take notice of the sign, where *Mercury* Lord of the sixth house is, *videl.* in *Libra*, and what parts of the body is signified thereby, also what griefs or infirmities are under

der the dominion of *Venus*: First under the sign *Libra* is reins and loyns, and under *Venus* is also the reins together with back, belly and members of generation and passages of urine: To my knowledge he hath for many years past been oft-times perplexed with difficulty of making water, and with pains in his reins, back, and belly. What I have written I presume will be sufficient to instruct the learner, but practice and experience will be the only means to enlarge the practitioners judgement herein, for 'tis impossible for any man to write, be he never so curious and exact in any art, but that somewhat may be added unto it.

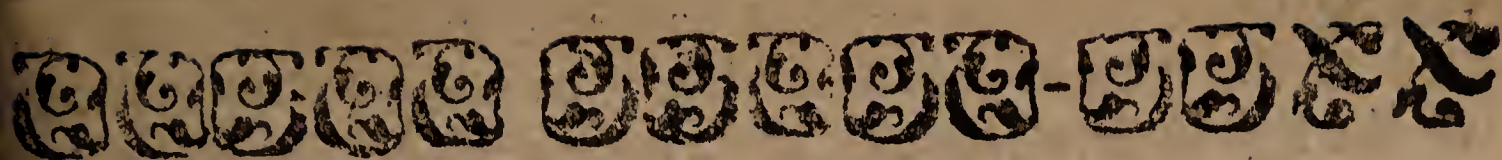
Observations concerning the Ascendant.

THat which I have found by daily practice and experience, is carefully so to erect your figure (either for the time of decumbiture, or the time of any strong fit, or when the Patient was more than ordinarily sick or afflicted, or for the time when the urine is brought, or when you go to visit the patient) that the Ascendant together with its Lord may exactly personate the Sick, for if neither the ascendant nor the Lord thereof doth agree in shape, complexion, and hair with the body of the Sick, you cannot safely give judgement by a figure of twelve houses, especially in many infirmities, as I have often experienced; for the first, fourth, sixth, eighth, and twelfth houses will be especially concerned therein; wherefore if you fail in the first foundation, the whole building must needs be obstructed and out of order.

Example, In the decumbiture figure beforementioned, had I erected the figure, but for one hour sooner, *Sagitary* would have ascended, whereof *Jupiter* is Lord, and then the person of the sick must have been described accordingly. Now *Jupiter* signifies a man of an upright and tall stature, complexion ruddy, face oval, full, and fleshy, and a kind of a bourn brown hair: Also the sign *Sagitary* represents a man much after the same shape and likeness, by which it appears what a vast difference it might produce by takeing a wrong ascendant, both in regard of the personal shape, and likewise in the discovery of the grief of the sick: Whereas it appears by taking the true ascendant, that it doth not only delineate his person, as is before expressed, but doth exactly

exactly discover his present distemper, and natural infirmities : For let the time of decumbiture or the time for receipt of the urine, or the time of any strong fit be brought and the Artist never so curious by enquiry, except by chance he shall not get the true ascendant, for many reasons may be objected to the contrary : First clocks may fail, and so sick persons will hold out longer then others before complaint, and the urine may by the messenger be hastened, or retarded, you see one hour maketh a mighty alteration. I shall quote another Example, Suppose a Man or Woman, who is under the dominion of *Sol* Lord of *Leo*, should fall sick, which represents one of a large stature, fat, full, and fleshy, complexion sanguine, and yellowish hair. Now perhaps when the urine is brought, or through mistakes of clocks or time, *Gemini* should ascend, whereof *Mercury* is Lord, what a mighty difference could this produce : For the planet *Mercury* represents one of an upright and tall stature, spare body, long face and nose, of a dark swarthy complexion, and sad hair : Also the sign *Gemini* signifies a tall body, a dark and obscure complexion, and sad or black hair. I could instance many more, wherefore advise all practitioners in this art so to vary their ascendant, that it together with its Lord or planet posited in the ascendant may exactly personate the Sick, without which no true judgment can be given especially in many chronick griefs or infirmities, and in case of Witchcraft and Sorcery.

Some



Some brief Rules concerning long and short sicknesses; and whether the Patient is like to live or die.

First of long or short Sickness.

A Fixt sign on the Cusp of the fixt, or the Lord of the fixt, or Lord of the Ascendant, or the Moon in acute, or Sun in Chronick griefs be in fixt signs afflicted by the malevolent Planets; or by the Lord of the 12, 8, or 4th, argueth long and lasting griefs or infirmities; if adhering unto a partil aspect, the grief encreaseth; if drawing from partil aspect, the grief diminisheth: Also fixt signs gives moneths, and sometimes years before recovery; common signs gives weeks, and sometimes moneths, moveable daies or weeks before recovery. Now concerning the number of daies, weeks, moneths or years, you must observe how many degrees is wanting before the influence is over, accounting by the moiety of their Orbs, and so many moneths, weeks, daies or years it will be before recovery; but if the figure sheweth death, then you must account how many degrees is wanting to make the partil aspect of the principal Significators, and so account so many daies, weeks, moneths or years before the time of death

2 The principal Significator of the Sick changing his sign, argueth a change of the disease, either for life or death

3 The latter degrees of a sign on the Cusp of the fixth House, or the Significator of the Sick in the latter degrees of a sign, argueth a sudden change either for life or death.

4 The Lord of the Ascendant, or principal significator of the sick person, being stronger then the afflicting planets sheweth recovery, in moveable signs the sooner; but if the afflicting Planets be strong, and the principal Significator of the sick weak, more especially if the afflicting Planets hath relation unto the eighth or fourth Houses, it sheweth death.

5 If the Lord of the Ascendant, or Lord of the fixth, or if the ☾ in acute, or Sun in Chronick griefs be afflicted in

Azemine degrees, it sheweth a continued sickness, if not sudden death.

6 If the Lord of the Ascendant, or principal Significator of the sick turn retrograde, it sheweth a relapse, and the cure goes backward.

7 The Lord of the Ascendant, or principal Significator of the sick strong, swift in motion, with a fortune attending, especially in a moveable sign, sheweth a speedy recovery.

Lastly, We must heed the nature of the disease, for strong Fevers, Convulsions, Apoplexies, risings in the Throat, with some pestilential infirmities, and such like desperate griefs, will sooner terminate, then such which are usually lasting, as Consumptions, Dropfies, Agues, Gouts, and such like.

Some brief Rules concerning recovery.

First, A fortune, or the ☾ in acute, or ☉ in Chronick griefs strong in the Ascendant, and not afflicted, nor yet being Lord of the sixth, eighth or twelfth Houses, sheweth recovery.

Secondly, The Lord of the Ascendant strong, and more strong then the afflicting Planets, sheweth recovery.

Thirdly, The Lord of the Ascendant, or the ☾ in acute, or ☉ in Chronick griefs joyned unto, or friendly aspected with a fortune, or applying unto a fortune, sheweth recovery.

Fourthly, The ☾ encreasing in light, swift in motion, and strong applying unto a fortune in acute griefs, sheweth recovery.

Fifthly, If the Lord of the ascendant doth dispose of the afflicting Planet, especially being equal in strength, sheweth recovery.

Signs of Death.

First, The Lord of the Ascendant weak and afflicted by the malevolent Planets, and no fortune interposing, sheweth death.

Secondly, The Lord of the ascendant, or the ☾ afflicted in the fourth or eighth, or by the Lord of the eighth, argueth death, or if the Lord of the eighth be in the ascendant.

Thirdly, The Lord of the ascendant combust in the ascendant fourth, sixth, eighth, or twelfth, or in the way called *Via Combusta*, sheweth death.

Fourthly, If the ☾ in acute, or ☉ in Chronick griefs is afflicted by the infortunes, or by the Lord of the eighth or fourth, no fortune interposing their friendly rays, more especially

ially if the Lord of the ascendant be weak, it sheweth death. Fifthly, The ascendant, or Lord of the ascendant, or the ☾ in accute, or the ☉ in Chronick griefs meeting with fixt stars of the nature of the infortunes, no fortune interposing his friendly rays, sheweth death.

Sixthly, The ☾ applying unto combustion in the ascendant fourth, sixth, eighth, or twelfth Houses, or *Via combusta*, sheweth death.

Seventhly, The ☾ applying from the Lord of the ascendant to the Lord of the eighth, and the Lord of the ascendant weak, sheweth death.

Eighthly, An eclipse of the ☾ in accute, or of the Sun in Chronick griefs upon a critical day, and the Lord of the ascendant weak, no fortune strong interposing their friendly rays, sheweth death, generally in all decumbitures, the nearer the afflicting Planets are to the earth, the worst.

The bodily shape and infirmities attributed unto the Twelve Signs.

Aries ♈ signifieth one of a reasonable stature, dry body, strong limbs, and big bones, but not fat, somewhat long face and neck, complexion somewhat brown, their hair and eyebrows inclining unto blackness: the diseases incident unto this Sign is Pusles, Wheelks, Polipus, or Noli me tangere. All diseases which proceed from the head, as Convulsions, dead Palles Cramps, Madness, Vertigo, Megrims, Falling Sicknes, and such like.

Taurus ♉ signifieth one short, but full and well set, full face and eyes, broad forehead, large strong shoulders, full hands, thick lips, and black rugged hair; under this Sign are all diseases incident to the throat, as Kings Evil, Quinzies, Fluxes of Rhumes falling from the head into the throat, Impostumes and Wens in the neck.

Gemini ♊ those persons usually who are under the dominion of this Sign, are tall and straight of body, with long arms, of a dark sanguine complexion, and blackish hair, their body strong and active; under this Sign are all diseases in the arms, hands and shoulders, with windiness in the veins, corrupted blood, sometimes it produceth distempered fancies.

Cancer ♋ signifies one of a low and small stature, bigger made from the middle upwards then downwards, face big and round, of a whitely pale complexion, sad brown hair, one apt to be sickly; under this Sign are all imperfections of the breast and stomack, as Cancers, Pitsick, Salt-siccers,

rotten Coughs, weak digestion, cold stomach, dropfical humors, and Impostumations.

Leo ♌ signifies one of a large fair stature, full and fleshy, narrow sides, and broad shoulders, full and great eyes, sometimes goggle-eyed, yellow or dark flaxen hair, sometimes curling, of a sanguine or ruddy complexion; under this Sign are all tremblings or passions of the heart, violent burning Fevers, pains either at the heart or back, sore eyes, Plague, Pestilence, and Yellow Jaundies

Virgo ♍ signifies one of a mean stature, but well composed, a brown ruddy complexion, black hair, shrill and small voice, well favoured, but not very beautiful: The diseases which are incident unto this sign, are all such which belong to the belly, as obstructions in the bowels, and miseraicks worms, wind Collick, Spleen, Hypochondriack Melancholly, and such like

Libra ♎ personates one of a well framed body, straight and tall, a round and beautiful visage, a pure sanguine complexion but not very high coloured, the hair yellowish or sandy-brown, and somewhat smooth; under this Sign are all diseases of the reins and kidneys, also all diseases proceeding from wind, and corruption of blood.

Scorpio ♏ signifies one of a middle stature, strong, full, and well set, somewhat broad-faced, of a muddy or darkish complexion, sad or black hair, bow-legged, short-necked, and somewhat hairy: The diseases incident unto this Sign, are Ulcers, Inflammations, Gravel or Stone in the Bladder, all imperfections and difficulties of Urine, Ruptures, Hemorrhoids, the French Pox, and Running of the Reins, Priapismus, and all diseases which infect the Privities both of men and women.

Sagittary ♐ signifies one of a fair stature, and strong body, long face, but full and fleshy, complexion sanguine or ruddy, the hair a kind of Chestnut colour; the diseases which are under this Sign are Fevers, and such infirmities which are occasioned through heat of blood: The Sciatica, and all pains in the Hips and Thighs, falls from horses, and hurts by four-footed beasts.

Capricorn ♑ signifies one rather short then tall, narrow, long face, thin beard, black hair, narrow breast, small neck, complexion swarthy; under this Sign are all diseases in the Knees and Hams, Leprosies, Itch and Scabs, all diseases of melancholly, all schirrous tumors, sprains, fractures and dislocations.

Aquary ♒ represents one of a thick squar corpor ture, strong and

I well composed, not very tall, visage long, complexion and clear, hair sandy-coloured, but if he be in this House the birth, then black hair, and the complexion will be more sanguine, with distorted teeth; under this Sign are all diseases incident to the legs and ankles, and all melancholly humors coagulated in the veins and blood; also Cramps.

Pisces ♊ represents one of a short stature, not decent, but rather ill composed, a large face, complexion pale, the body thin or swelling, and somewhat incurvating with the head; the diseases subject unto this sign is all lameness, and aches incident to the feet, and all diseases coming of salt flegm, and next humors; all blood putrified, as Scabs, Itch and Botches, breakings out about the body, Small Pox and Measles; all cold and moist diseases, and such which come of catching cold and wet at the feet.

The bodily shape, with the parts and members of the body and diseases which the Planets generally rule.

♄ *Saturn* represents one of a middle stature, broad and large shoulders, sometimes crooked, his thighs lean, his feet and knees indecent, many times hitting or shovelling one against the other, broad forehead, eyes little, complexion muddy or swarfish, looking downward, thick lips and nose, thin beard, black hair: Diseases and sicknesses subject unto this Planet are Quartan Agues, and diseases proceeding from cold, dry, and melancholly distempers; the retentive faculties, all impediments in the right ear, and teeth, also Rhumes, Consumptions, Black Jaundies, Palsies, tremblings, and vain fears, Dropsies, the hand and feet Gout, the Spleen and bones.

♃ *Jupiter* signifies one of an upright and tall stature, a large deep belly, thighs and legs strong proportioned, his feet long, face oval, full and fleshy, complexion brown, ruddy, and lovely high forehead, his hair soft, and a kind of a brown, much beard, his speech sober: The diseases under this Planet are Plurisies, and all infirmities in the liver, lungs, ribs, sides, veins, blood; the digestive faculty, Cramps, pain in the back-bone, Squinzies, windiness, and putrefaction in the blood, Feavers proceeding from wind, and ill blood.

♂ *Mars* signifies one of a middle stature, body strong, big bones, not fat visage, round complexion, ruddy, the hair between red and sandy flexon, crisping or curling, hazel eyes, a bold confident man or woman, and fearless: The sicknesses incident to this Planet are tertian Fevers, and pestilent burning Fevers, the Plague, Bloody Flux, Small Pox, all diseases of

of choler, the Shingles, Gall, and left ear phrenies, and sudden distempers in the head, Carbuncles, Fistulaes, all scars and hurts by iron.

☉ *Sun* Those who are under the Sun are of a strong large corporature, and well composed body, fat and fleshy, of a yellow saffron ruddy complexion, goggle or large eyes, hair yellowish: The sicknesses under this Planet are all diseases of the heart and brain, palpitations, tremblings, sudden swoondings, Catars, the Nerves and Arteries, the right eye of men, the left eye of women, and vital spirit of both; all infirmities of the eyes, and diseases of the mouth, rotten Fevers, and stinking breaths.

♀ *Venus* signifies one somewhat short, but full and well set, fat and fleshy face, round complexion, dark, but lovely light brown hair, and smooth, a rowling eye, and full of amorous inticements, a body well shapt, and delightful: Sicknesses under this Planet, are all diseases of the Matrix, and members of Generation, Running of the Reins, French Pox, also griefs of the Belly, Back, and Navil, any disease arising by inordinate lust, Priapisme, Diabetes, or pissing disease, Hernias, and impotency in the act of Generation, the throat, womens breasts, and the milk in them.

☿ *Mercury* denotes one tall of stature, spare body, long arms and hands, long face and nose, thin lips, little hair on his chin, but pretty store on his head, inclining to blackness, an olive or fallow complexion, eyes between black and grey, oftentimes much partaking of the Planet he is joyned withal: sicknesses under this Planet, are all diseases of the brain, as Madness, Vertigoes, Lethargies, or giddiness in the head, Ptisick, stammering, memory, dry coughs, snuffling in the head or nose, dumbness, all evils in the fancy, or intellectual parts, and tongue, the Nerves, the defects of the Uvula, or Gargarcon.

☾ *Moon* The Moon generally representeth one of a fair stature, flegmatick full, fat, and fleshy round face, complexion whitely, lowring looks, hair light brown, grey eyes: Sicknesses and diseases are Apoplexies, Palsey, Collick, Belly-ake, the Menstrues in women, Dropsies, Fluxes of the Belly, all cold Rhumatick diseases, and cold Stomack, Surfeits, rotten Coughs, Convulsions, Falling-Sickness, Kings Evil, Apostems, Small Pox and Measles, the Collick, Bladder, and Members of Generation.

Concerning what effects the Moon worketh in any of the twelve Signs upon the Body of the Sick, she being afflicted by the Conjunction, Square, or opposition Aspects of Mars at the decumbiture.

Note, that the Sun afflicting the Moon, doth work near the same effects, only the ☉ striketh more upon the Heart and Vital Spirits.

The ☾ Moon in ♈ Aries of ♂ Mars afflicted or oppressed.

If at the time of Decumbiture the Moon be in ♈ Aries of ♂ or ☉ oppressed either by ♀ ☐ or ♂, then the Sick shall be tormented with continual Fevers, with little or no rest or quietness, a continued extreme thirst, and driness of the tongue and breast, an inflammation of the Liver, tending unto a Phrensie, high and inordinate Pulses, sometimes a deprivation of senses, and the Patient ready to run mad, or hath some extreme pain or grief in their belly, or small guts, occasioned by cholerick obstructions: The original cause of this disease shall proceed from a distempered affection of the Membranes, or pellets of the brain, and excess of cholerick matter. If Venus be stronger than Mars, then cooling remedies will be suitable; however 'twill be necessary to let blood. Concerning the way how to cure each distemper, is set down elsewhere in this book.

The Moon in ♉ Taurus of Mars afflicted.

Those that take their bed under such configuration, as aforesaid, shall be afflicted with a continued Fever, the whole frame of the body obstructed, with an inflammation of the Throat, Neck, and hinder part thereof, and ach of the bones; also insomniation, or inordinate watching, very thirsty, longing after cooling things: Oft time the sick will be afflicted with the Strangury, or Stone, with Gravel in the Reins and Kidneys, pestilent sore throats, or hoarsness, or some ill matter settled there: The cause is from much ill blood, choler, and sweet flegm.

The Moon in ♊ Gemini of Mars oppressed.

Those who take their bed under this configuration, shall be af-

afflicted with a violent burning Fever, and with obstructions, their blood extreme windy and corrupted, some great pains or lameness in their arms or joynts, the pulses long and inordinate; oft-times the Patient is troubled with the Stone or heat in the Reins, and sometimes spitting of blood: The cause of this distemper usually is from ingurgitation, or too much drinking of strong Wine or Beer, and some cholerick matter.

The Moon in Cancer of Mars oppressed.

Those that take their bed when the ☾ is in *Cancer* of *Mars* afflicted, the sick will be troubled with much flegm, and ill matter settled at their Breast and Stomack; also with everfion, and turning of the Ventricle, oft-times desiring to vomit, with some defect in the blood: This disease cometh from surfeiting, or too much ingurgitation, and oft-times turneth unto a looseness, or a rotten Cough, and sometimes spitting blood.

The Moon in Leo of Mars oppressed.

Those who take their bed when the Moon is in *Leo* of *Mars* afflicted, shall be subject unto a strong Fever, with a disturbed brain, and strong raging fits; also they will be subject unto much drowfiness and heaviness all over their body; also the heart oppressed with faintness and swoounding fits, and the party almost raging mad, with little or no appetite: The cause of this distemper is from excess of choler, and blood abounding, over-heated.

The Moon in Virgo of Mars oppressed.

Those who take their bed under this configuration, shall be subject unto a Flux in the belly, small Fevers, the Pulse, remiss averted of the Ventricle, also tormented with wind in the Belly or Guts, and Chollick, bad stomach many times, weakness or pains in the legs near the ankles; the cause from original choler, melancholly, and sharp fretting humors.

The Moon in Libra of Mars oppressed.

Those who take their bed, the Moon being in ♎ of ♂ oppressed, will be subject unto an inflammation all over the body, also Feavourish, unapt to sleep, their Pulses high, troubled with wind and plenitude of blood, many times they have

have the stone or gravel in the kidneys or great heat therein: The cause is from surfeiting or disorder in diet, also plenitude of blood.

The Moon in Scorpio of Mars oppressed.

Those who take their bed, the *Moon* being in *Scorpio* of *Mars* oppressed, argueth that the sick is afflicted, or hath some grievous infirmity in their privy parts. If children or Young-people, then it argueth the small-pox or measles. Also it sheweth (more especially in times of pestilential diseases) the pestilence, or some poisonous or pestilential grief: many times it causeth boiles or scabiness to break forth. The cause is from blood extreamly corrupted, or from some infectious and poisonous grief, accidentally taken into the body by smell or taste.

The Moon in Sagitary of Mars oppressed.

Those, who take their bed the *Moon* being in *Sagitary* of *Mars* oppressed shall be tormented with high fevers, and cholerick passions, with the flux or lask, the pulses few and faint, the sick burns extreamly many times, it sheweth the hand and foot gout with breaking out, and sore throats, sometimes sharp rheums offend their eyes. The cause is from surfeiting or gluttony, or too much repletion. Also from inordinate exercise, and blood over-heated.

The Moon in Capricorn of Mars oppressed.

Those who take their bed, the *Moon* being in *Capricorn* of *Mars* oppressed, shall be troubled with excessive of choller, and with great desire to vomit, no perfect concoction, and oft returning fevers, a puffing up the sinews, and a flux of the belly immediately followes an inflammation of the breast; some exulceration in a Cholerick humour offends the party in his hands or joynts of his fingers, also the sick is inclining unto the yellow jaundies. Their blood all over the body disaffected. The cause is from choller, and evil digestion, and blood corrupted.

The Moon in Aquary of Mars oppressed.

Those who take their bed the *Moon* being in *Aquary* of *Mars* oppressed, are troubled with swooning fits, and pained at the heart

heart, and are very feaverish, pulses are high, and the blood swelling in all their veins, oft-times complaining of great pain in their breast, drawing their wind with great difficulty. The cause is from most sharp and violent affections or vehement passions.

The Moon in Pisces of Mars oppressed.

Those who take their bed when the *Moon* is in *Pisces* of *Mars* afflicted shall be tormented with sharp burning feavers and vehement thirst, and usually oppressed with a violent looseness. complaining of great pain in their bellies, or an extraordinary rotten cough, also a deflux of rhuem falling from the head to the throat, they being near suffocated therewith, their bellies swolne and in danger of a dropsie, oft-times they are troubled with itching and a salt humor in the blood. The cause of the distemper is from too much ingurgitation, and drinking of wine and strong drinks, and the body abounding with choller, and salt flegm, and blood corrupted occasioned by disorder.

Concerning what effects the Moon worketh in any of the twelve Signs, upon the body of the Sick, She being afflicted by the Conjunction, Square or Opposition of Saturn at the time of decumbiture.

Note, That Mercury afflicting the Moon worketh the same effects onely he striketh somewhat more upon the brain and nerves.

The Moon in Aries of Saturn or Mercury oppressed.

Those who take their bed, the *Moon* being in *Aries* of *Saturn* or *Mercury* oppressed, shall be troubled with headache, and a distillation of Rhuems falling from the head into the throat and wind-pipe, also a stuffing in the head, with dulness of the eyes, inordinate drowsiness, and dulness of mind, and bad stomach, intemperate sweats, being hot within and cold without, more afflicted in the night then by day. The occasion of this distemper is from great cold taken, and want of exercise, and sometimes by eating trash contra-

Nature.

The Moon in Taurus of Saturn or Mercury oppressed.

Those who take their bed, the *Moon* being in *Taurus* of *Saturn* or *Mercury* oppressed, shall be feaverish proceeding from obstructions and distempers of the precordiacks and arteries, viz. of the inward parts, near the heart, liver, and lungs, some ulceration thereabouts, their pulses are lofty and high, and an inflammation of the whole body. The disease proceedeth from too much luxury, or from surfeiting or inordinate repletion, also melancholly and ill diet.

The Moon in Gemini of Saturn or Mercury oppressed,

Those who take their bed under this configuration shall be indanger of a feaver, and the pain disperses it self all over the body, but principally in the Arteries and joynts: Also the Sick is inclinable to a Consumption: the vitals much afflicted, the pulse low and little: also they will be subject unto frequent sweatings with Symptomes of the Spleen. The disease more troublesome in the night than in the day. The cause of this distemper is from much waiting, weariness of the mind, and overburdening with multiplicity of affairs, excess of labour, or violent exercise.

The Moon in Cancer of Saturn or Mercury oppressed.

Those who take their bed, the *Moon* being in *Cancer* of *Saturn* oppressed, shall be afflicted in the breast with tough melancholly matter or thick flegm: also troubled with Coughs, Catharrs, hoarseness, and a distillation of Rheums or Humours falling into the breast, their pipes are narrow and obstructed, inordinate feavers, pulses little and low, oft-times a Quotidian, but now especially a Quartane Ague follows with belly-ake, or some infirmness in the reins or Secrets. If the *Moon* be decreasing and near the body of *Saturn*, the sickness is like to be long and lasting. The cause is from great cold and inordinate eating or drinking, and want of moderate exercise.

The Moon in Leo of Saturn or Mercury oppressed.

Those who take their bed, the *Moon* being in *Leo* of *Saturn* oppressed, shall be oppressed with much heat in the breast and intension of the heart-strings, with enormous fevers, the

the pulses keeping no course annoyed with external and internal heat : also great faintness of heart or swooning fits, after some time, if not cured the sick will be subject unto the black jaundies. The cause is from grief taken, and ill melancholly blood.

The Moon in Virgo of Saturn or Mercury oppressed.

Those who take their beds, when the *Moon* is in *Virgo* of *Saturn* oppressed, shall be troubled with inordinate feavers, pricking or shooting under the ribs : also viscous flegm obstructing the bowels, sometimes the wind chollick afflicts them : also the gout and aches in the thighs and feet : I oft-times find they are much troubled with wormes. The cause of this distemper is usually from crudities, and evill digestion in the stomach and contrary diet.

The Moon in Libra of Saturn or Mercury oppressed.

Those who take their bed, when the *Moon* is in *Libra* of *Saturn* or *Mercury* oppressed shall be troubled with pains of the head, breast, and stomach disaffected ; the cough, hoarsness, and distillation of rheums shall afflict them, and losse of Appetite, small fevers troubling them by night, oft-times great pains in their joynts, knees, and thighs : also some defect in their reins, kidneys, and bladder. The cause is originally from surfeting or glutton and meat not fully digested or excess of Venery.

The Moon in Scorpio of Saturn or Mercury oppressed.

Those who take their bed, the *Moon* being in *Scorpio* of *Saturn* afflicted, shall be subject unto some defects in their secret parts, hemorrhoids, piles, or some exulceration, their retention of urine, oft-times vexed with the stone or stop in the bladder, sometimes if a man the gonorrhea, if a woman too much of menstrues. The cause is of corrupt flegm, or disorder of body.

The Moon in Sagitary of Saturn or Mercury oppressed.

Those who take their bed, when the *Moon* is in *Sagitary* of *Saturn* oppressed, shall be tormented with defluction of thin sharp humors, and aches of the sinews, and arteries, extremities of heat and cold, and oft-times a double access of a feaver, and most commonly a violent burning feaver at the first being

ing ill. The cause is from blood infected with choler and melancholy, and sometimes by great pains taking or violent exercise and cold taken thereupon.

The Moon in Capricorn of Saturn or Mercury oppressed.

Those who take their bed, whilst the *Moon* is in *Capricorn* of *Saturn* oppressed shall be afflicted with heaviness at the breast and stomach, and difficulty of breathing, and dry Coughs, their lungs oppressed, more pained by night than day, with intended feavers, oft times troubled with head-ach, and noise in their head. The Cause is from great cold, melancholy and disorderly dyet.

The Moon in Aquary of Saturn or Mercury oppressed.

Those who take their bed the *Moon* being in the sign *Aquary* of *Saturn* or *Mercury* afflicted, shall be troubled with much melancholy, winds coagulated in the veins, the malady ceaseth on them unequally with remission and intension, their heads pained with wind or noise. Also troubled with faint fits or passion of the heart, sometimes a sore throat, or troubled with a rising there, being in danger of suffocation. The cause is from excess of labour want of sleep whereby to refresh nature, and much trouble of mind.

The Moon in Pisces of Saturn or Mercury oppressed.

Those who take their bed, when the *Moon* is in *Pisces* of *Saturn* oppressed shall be troubled with much sighing and pricking or shooting of the breast and under the paps, and continual augmenting feavers, with extensions of the precordiacks and heart-strings, or arteries; also their throat is oppressed with thick flegm, and their breast with a rotten cough, and store of watry matter lodging there. The cause is from extremity of cold taken by bathing, or otherwise by much wet.

The Way to make diet drinks by decoctions or to extract the Spirits of Plants or Herbs : Also to make Syrups, Lobochs, or Lambetives, Pills, Glysters, Fumes, Suffumigations, Cataplasms, Oyntments, Bathes : Also the making and administrating of Purgations and vomits, and concerning blood-letting, &c.

Concerning Decoctions and Dyet-drinks.

HAVING by the Rules elsewhere expressed in this Book collected the herbs together suitable to the cure according unto their virtues and numbers, alwaies remembering in all cures to fortifie the heart with herbs proper, you must take the herbs and chop them small : But unto all diet drinks I usually add as followeth, to make it the more strong and useful, *viz.* raisons, currants, (sometimes figs) liquorish, and aniseed, and if the Patient be much troubled with wind, then you may also put into it sweet fennil-seed, colliander-seed and such like, which are good to expel wind. These additions must be bruised well in a mortar, and so boiled with the herbs, when its boiling you must keep them close covered, whereby to keep in the spirit, you may boil these herbs, with the addition in bear or ale. If you desire to make it strong and nutritive, then when it is new boiled you may put into it white-wine, muscadel, or brandy, according unto the temper of the Patient. A good handful of all sorts of herbs put together will be sufficient for three or four gallons of liquor ; you may let it boil until a forth part or thereabouts be wasted, for if you keep it close covered it will not waste very much in the boiling : Now of this diet drink we usually give the Patient thereof three times a day, *viz.* morning, afternoon and at night, and every morning about an hour after they have taken the diet drink, you must give the Patient water grewel or broath made with either the same herbs, or other herbs which are suitable to the Cure, according unto their virtues and numbers.

How to extract the Spirits of Plants and Herbs.

If the Patient be weak, and must take smal quantities, then you must do as followeth, having collected the herbs together suitable to the cure, shred them small with the addition according

as in the decoction aforesaid, and put them into a limbeck still, and put into it a quantity of bear or ale with some white-wine, muskadel, and brandy to make it proportionable unto the quantity of liquor and herbs before expressed, viz. a good handful of herbs with the additions unto two quarts or better of liquor, this will keep a long time. There is yet another way to extract the Spirit as followeth. Take the herbs with the additions, being shread small and bruised put them into warm water, and put some berm unto it, let it work three dayes, as doth bear, and then distil it in a limbeck still, if you desire to have it strong you may put brandy or Spirit of Wine unto it, and put fresh herbs to it, and still it over again.

The way to make Syrups.

Take the Roses, herbs or flowers, and bruise them, put them into a convenient quantity of fair water, my usual dose is about three pints of water to a pound of flowers, roses, or herbs: let the water be hot, and let it stand with the herbs or flowers in it, about twelve hours, then strain it and infuse more of the same herbs or flowers, and heat more water and put unto it; you must sometimes infuse the roses, herbs, or flowers whole without bruising to make it have the smell of the plant: The more of the roses, herbs, or flowers you do infuse into the liquor, the stronger it will be, and the oftner you do infuse the better: The last infusions I usually boil, and then gently strain it, and to every pint of liquor add a pound of the best Sugar at the least, you must cimber it over the fire, until it be a Syrup, you may know when 'tis enough by cooling some in a spoon, when 'tis made you must keep it in glasses or stone pots, bound over onely with paper, or such like, you must not stop it close with cork, least it break the glass.

Concerning Lohochs or Lambatives the making and use.

Having made your election of such herbs, which are of virtue to cure, such inward defects required, shread and boil them by way of decoction, and when you have strain'd it, put twice its wait of honey or suger, and so boil it to a Lohoch, which is somewhat thicker than a Syrup, if the grief be of flegme, then honey is best. These lambetives are usually taken with a liquorish stick. And are most usually taken for inflammations and ulcers in the lungs, Coughs, Asthmaes

Asthmaes and difficulty of breath, and such like infirmities.

Concerning Pils their making and use.

All kinds of Pils are made onely by beating the substantial matter into a powder; and so with syrup (or little gum *Tragacanth* dissolved in distilled water) made up into Pils. They are usually taken at night. If it be one y to cause the Patient to go to stool the next day, then so much aloes as will heap on a two pence for a strong body or less for a weak body mixt with a little mirrh and saffron will be enough, these Pils are also good for the head and stomach. There are many forts of Pil made for several infirmities, as you may find in the *London Dispensatory*, unto which I shall refer you. I confess I seldom use any Pils, except what I have mentioned; for I find the *Astrological* way of cure by herbs doth (if rightly applyed) cure all distempers, and griefs whatsoever, loosen the body and alay any pain of the head, and the like as you shall find in this book; yet sometimes when the patient is bound in body and the distemper requireth a decoction made of such herbs, which are commonly heating, and so for the most part binding, such as are palpetations, convulsions palsies, apoplexies, and such like. Then I usually give the Patient Pils at night made as aforesaid, if need require.

Concerning Glysters.

If the Patient be much afflicted in the belly and Guts, or is very costive in body, as sometimes it will fall out, more especially when the grief requireth herbs heating and binding to work their cure, then I usually apply Glysters and ointments made of such herbs, which are antipathetical to the afflicting Planet: But most especially such herbs, which are good to comfort the heart, to expell poison, and cleanse the Guts. Also you must be careful that the herbs be gathered at the right planetary hours, not omitting their numbers which helongeth to each Planet. When you have gotten the herbs together, shred them small, and boil them in milk, together with such seeds and roots, which are good to expell winds, about a pint and a half of milk boiled until it be near half wasted will be enough, for any reasonable man or woman; after its boil'd and strain'd I usually put into it three or four spoonfuls of sallet oyle, and a spoonful of hony or course sugar. And so give it the Patient blood warm. But
my

my usual way is first to give the Patient a suppository made of *Sal-Gem.* to bring them first to stool, by which means I find the Glyster worketh the more effectual upon the humour offending. For many times if no suppository be first given the glisters, will not stay, by reason the Patient cannot keep them in their body.

Concerning Fumes.

If the head and brain be disaffected by reason of superfluous moisture, then fumes are proper to be used by reason they have a drying quality, provided they be made antipathetical unto the afflicting planet, you must shred, bruise, and dry those herbs, plants, or roots, which you intend to use, and so bring them into powder, and when you intend to fume their heads put some of this powder upon hot coles, and let the Patients hold their heads over it, twice a day is enough, *viz.* morning and evening. They must be careful to keep their head and feet warm.

Concerning Suffumigations.

If the head and brain be disaffected by reason of great drought, be it hot or cold drought, you must make choice of such herbs according unto their vertues and numbers, which are antipathetical unto the afflicting Planet, shread them small and boil them, either in strong bear, ale, or strong maulted water, and while it is hot, let the Patients hold their head over it, and be careful they take no cold afterwards.

Concerning Cataplasms.

Cataplasmes are oft-times used to help cure Agues and sometimes to apply unto the feet to draw from the head, and more especially in such infirmities and defects, wherein the Nerves and arteries are concerned being laid to the pulse, neck, and other parts of the body, as occasion is offered, I commonly use them in convulsions, appoplexies palpitations, and such like distempers. The way to make them is thus, you must make choice of such herbs according unto their virtues and numbers, which are good to cure the grie as you shall find in this book, shread them small and pound them in a mortar, with a quantity of white Salt, and a few raisons, honey, a litle *Venus* turpentine, or Burgelary pitch

pitch to make it hold together, you must lay it on hot.

Concerning Oyntments.

Those Oyntments which are made heating must be made with sallet-Oyle, and those Oyntments, which are cooling must be made with either neats foot, oyle, or sweet lard; I usually put into both a little sheep suet, so make it thick; the way to make each kind is as followeth: And first of the oyl heating, having by the rules in this book made choice of such herbs, according unto their virtues and numbers, which are proper to cure the defect, shread them small and bruise them well in a mortar; then put them into a convenient quantity of oyl, imagine unto two handfull of herbs about a pint of oyl; If you cannot stay to make it by reason of your present occasions, then set it over the fire, keeping it close covered, and when its near crisp strain forth the oyl, and if you desire to make it very strong, then shread more herbs, and bruise them and boil them in the same oyl again, until it be crisp, and so strain it, and keep it for your use. But if you desire to make it strong, and have convenient time to do it, then bruise the herbs and put them into the oyl, and set them in the Sun for a week or two, then strain it and infuse more herbs, and at length boil them until they be crisp, and having strain'd it keep it for your use. If you intend to make a cold oyl, then infuse the herbs being shread and pounded, as foresaid, into sweet-lard or neats-feet oyl, you may take some of each, and make it after the same manner, as you did the hot oyl afore said. If these ointments be used about wounds, running sores, or ulcers, then it will be convenient to dissolve half an ounce of turpentine in two ounces of oyl by the heat of the fire, more especially if you use the hot oyl thereunto, otherwise not for every cure, for the most part is antipathetical unto the afflicting Planet, except the afflicting Planet be very strong in the heavens, for then you must in some measure comply as I have else where in this book expressed.

Concerning Bathes or Fomentations.

Bathes are used either in case of hot or cold swellings, sometimes for aches, ulcers, wounds, burnings, or scaldings, and such like, having by the rules in this book made choice of such herbs and plants, which are necessary for the cure, cut them small and boil them in strong malted water. My usual

usual way is to boil the water and mault together, about three or four pints of mault, to seven or eight pints of water; when the liquor is strong strain it from the mault and put the herbs into the liquor, and so soon as it boils take it from the fire; you must bathe or foment the place grieved warm with the bath, and then immediately use such oyntments, as are proper for the cure, and so by swath or otherwise according, as the grief is make it up. I commonly use the same herbs in the bath which makes the oyl: once a day, being at evening, is my usual time to do it.

Of PURGATIONS.

When you give a Purge, let the *Moon* be in a watry sign, or let a watry sign ascend, and let the *Moon* be aspected by any planet which is direct, if swift in motion and under the earth the better. But by no means let the *Moon* be aspected of any retrograde planet, for then the Patient will be apt to vomit.

Secondly, If you desire to purge any humour, or element predominant, do as followeth. Let the planet be weak which is of the nature of the element offending. And let the *Moon* apply unto or be in *Trine* or *Sextile* with that planet, which is of contrary Nature; as instance *Mars*, who ruleth choler, being by nature hot and dry, Now if you desire to purge choler, then let *Mars* be weak, and let the *Moon* be applying unto *Venus*, and if you desire to purge melancholy, which is under \hbar , then let \hbar be weak, and the *Moon* applying unto *Jupiter*: And if you desire to purge flegm let *Venus* be weak, the *Moon* decreasing and applying to the Sun by *Trine* or *Sextile* aspect: And if to purge blood let *Jupiter* be weak, and the *Moon* applying unto *Mercury*: You must do the like in purging any other parts or members of the body, by observing what planet hath predominancy over it, as instance *Saturn* ruleth the spleen, *Jupiter* ruleth the liver and lungs, *Mars* the gall, *Sol* the heart, *Venus* the reins and vessels of generation, yet notwithstanding if any planet which owns the infirmity, be Lord of the ascendant of the Patient, and if he be strong its the better, but let the *Moon* apply by any friendly aspect unto a fortune, and if she be in the sign, which represents the part of the body grieved its the better.

Of the manner of purging the Body.

If the body require a strong purge be sure to eat no sup.

per, but if any let it be light of digestion, and take it early before you go to bed. Also before you go to bed take a little aloes in the pap of an apple, so much as will heap on a single peny, but not bruised too small, or otherwise take two or three small pills made suitable to the humour offending; and if the Patients body be much bound, take either a suppository made with Sal-Gem, or a glyster to open and prepare the body, before the physick works: Take the purge in the morning early, and let the *Moon* be in a watry sign or else let a watry sign ascend, as is above expressed; take either water-gruel or thin broath, about an hour after, and likewise after every stool, and fast at the least six hours after (I mean from meat) or any other diet.

How to Purge the Head, or remote parts.

When you intend to purge the head or remote parts of the body, you must give the patient pills made up in a hard form, for the longer it remaineth in the body the better it works upon the remote humours offending.

How to purge Choler.

That which purgeth Choler gently is peach-flowers, blew-violets, damask Roses, centaury: But I chiefly use aloes, and Rubarb, provided the body be strong, else not.

How to purge Flegm and water.

Elder-buds, elder-flowers, broom-flowers, flower-de-luce roots, hyssop, Spurg, dwarf-elder. orri: but I chiefly use bryony-root or jallop, the body being strong.

How to purge Melancholly,

Pollipodium, fumitory, white and black Hellebore, dodder, Epithimum, Inde Mirabiliaus, lapis lazuli. But that which I chiefly use it sena and Scamony.

How to purge Blood.

To purge the blood is best done by decoctions made with such herbs, which are suitable to the grief, as you may find elsewhere in this Book; But if you desire to purge gross humours, proceeding from corruption of blood, as boils, botchies, tumours

tumors. itch, or scabs : Then I commonly use the powder called *pulvis sanctis*, or holy powder, made according to the London Dispensatory.

Of Vomits.

When you intend to give a Vomit, let either the *Moon* or Lord of the ascendant be in an earthy sign aspected by a Planet retrograde, and let the sign ascending be an earthy sign, when the vomit is taken ; or let the *Moon* be aspected by planets stationary or slow in motion, if about the earth the better : Any one of these observations will serve where there are no testimonies against it.

Of Bathes, or Sweats.

Enter bathes or sweats for hot diseases, when the *Moon* is in a watry sign, as ♄, ♀, ♋.

Enter bathes or sweats, for cold infirmities, when the *Moon* is in fiery signs, as ♃, ♌, ♍.

Of Fluxes. Rheums, and Laxes,

To stay fluxes, Rheums, and Laxes let the *Moon* be in an Earthy sign, as ♄, ♌, ♍.

Of Clysters.

Take Glysters when the *Moon* is in airy or watery signs, especially in ♃ or ♀.

Of Blood-letting.

Let blood on the right side at spring, and on the left-side at the fall.

Cholerick persons must be let blood, when the *Moon* is in watry signs, as ♄, ♀, or ♋.

Flegmatick persons must be let blood, when the *Moon* is in fiery signs, as ♃, ♍. but not in ♌, because that sign governs the heart.

Melancholy persons must be let blood, when the *Moon* is in airy signs, as ♁ and ♊, but not in ♊, because that sign governs the arms, except you let blood in some other part of the body.

Sanguin persons may let blood, when the *Moon* is in any

Aches coming of cold, or taken under cold planets to help, rosemary, camomil, rue, bayes, Saint John's wort, lavender, marjoram, sage, cink-foil, broom, wormwood, ragwort, mugwort, elmpeel, smallage, comphrey, vervain, wild-tansley, brooklime, arsmart, goutwort, calmint, hyssop, charlock, scabious, southernwood, marigolds.

Aches coming of heat, or taken under *Mars*, Camomil, Saint John's wort, baume, arsmart, groundel, sorrel, archangel, mal-lowes, honey-suckles, violet-leaves, elmpeel, elder-flowers, comphrey, mugwort, smallage, henbane, chick-weed, seagreen, turnip, cabbage, cinkfoil, plantain, orpine, daisie, lettuce, spinage, endive, adders-tongue, pimpernel, trefoil, sow-thistle.

After-birth and *Secundine* to expel: angelica, camomil, chervil, horehound, mallowes, mugwort, marygolds, pennyroyal, time, wake robin, alexander, fennel, garlick, house-tongue.

Agues, If you intend to cure all kinds of *Agues* you must take notice under what planet the patient is most afflicted, whether under *Saturn* or under *Mars* or both as I have elsewhere expressed in this book, and so make choice of herbs accordingly: rosemary, lovage, camomil, rue, centaury, southernwood, wood-bitany, sage, vervain, fetherfew, horsemint, flavin, assarabacca, carduus, wormwood, tobacco, burdock, mustard, rhubarb, sorrel, groundel, plantain, calamint, cinquefoil, fumetary, black hellebore, smallage, fatirion dodder, bryony, agrimony, hyssop, vipers-grass, endive, succory, burrage, trefoile, periwinckle.

Appetite to procure: sorrel, sloes, apples, barbaries, capers, black-cherries, mulberries, mints, goose-berries, grapes; generally such herbs, plants, or fruits, which are sower, having no unpleasant relish are good.

Saint-Anthonies fire: rhubarb, rue, saffron, bugloss, brooklime, adders tongue, houseleek, chickweed, night-shade, white poppy, pondweed, crab-tree, dane-wort, hounds-tongue adders-tongue, henbane, lentils, mandrake, hemlock.

Appoplexies: misletoe, lavender, wall-gilly-flowers, melilot, box wild citruls, lillie, marjoram, sage, pellitory, fennel, master-wort.

Apstumes, adders-tongue, bears breech, melilot, onions, rye, chickweed, daisie, liverwort, privet, vervain, flax, mugwort.

B

B

Back and Reins to strengthen : Saint *John's-wort* baum, angellica, rosemary, mistletoe, clary, mints, cowslips, comfrey, lungwort, burrage-blossoms, sweet-maudline, costmary, mace, *Solomons-seal*, wood-bittany.

Barrenness to help : Barren-wort, clary, Saint *James-wort*, Ladies mantle, mercury, horsemint, sage, shepheards-needle.

Belching sour to repress : Aniseed, bitony, cammomil, marjoram, wormwood, hares-foot, wood-bitony, burnet.

Belly-ach : Cammomil, centory, sweet-marjoram, plantaney, smallage, rue, angelica, sage, southernwood, time, hyssop, ground-ivy or alehoof, fenel-root, and fennel-seed, fern, stinking gladwin, marsh-mallows.

Belly to loosen : basil, baize, white-beets, elder-buds, fumitory, hounds-tongue, laurel mallows, maiden-hair, mercury, mirabilan, mulberries, peach-flowers, roses, poppy, potatoes, rhubarb, satirion, scabious, sene, spurg, spinach, violet-flowers, leaves, and roots.

Belly to bind : bulleys, caltrop, chesnuts, cowslips, eg-lantine, Saint *John's-wort*, lentils, ginger, dates, med-lars, quinces, rice, services, whortleberries, hot stued pruens, red-wine.

Bladder to cleanse : angelica, rosemary, pimpernel, dandelion, burrage, burdock, assarabacca, furzbush-flowers, featherfew, chervil, dodder, amphier, southernwood, spignel, vine, white-wine. *Vide*, *Stone in the Kidneys*, *Reins and Bladder*.

Bleeding to stay : aloe, red-beans, golden-rod, hawes, ladies bedstraw, liverwort, moss, arch-angel, plantaney, yarrow, saunders oak, drydates, chesnuts, comfrey, tormentil, roses, rosemary, burnet, cats-tail, herb two pence, horse-tail, moon-wort, mulberries : If the *Bleeding* be at nose, my usual way is to tie the small of the leg and the hand-wrist on that side which bleedeth, and to dry some of the patients blood to a powder, and let them snuff it up into their nostrils.

Blood to cleanse : angelica , rue , sage , scurvey-grass , rhubarb , blood-wort , liver-wort , scabions , burrage , Hyssop , blew-bottle , broom-buds , fox-gloves , watercresses , elderbuds and berries , burdock , chervil.

Breast and Stomach to cleanse, *Vide Obstructions* to open and remove.

Breath-stinking to help : rosemary , cowslips , rue , wormwood , balsome , butchers-broom , smillage , pomecitron , burnet , angelica , sage.

Broken-Bones to help knit : bugle , elm-peel , butchers-broom , holly , mastick-tree , self-heal , *Solomons*-seal , yarrow , bugle.

Burning and Scalding to cure : adders-tongue , asphodil , balm-apple , bears-breech , burdock , chickweed , cat-tail , coltsfoot , danewort , daffodil , elder , henbane , water-bitony , houghleek , lettuce , orpine , plantane , purslain , tobacco , friers-cowle , cabbage , juyce of crabs , or sower apples , sheeps-dung.

Burstings or Ruptures to cure : Saint *John's*-wort , comfrey , cinkfoil , *Solomons*-seal , fanickle , rupture-wort , elme-peel , vervain , calamint , yarrow , daisie , golden-rod , knapweed , mouse-ear , valerian , tway-blade , adders-tongue , horse-tail-baum , century , bugle , juniper , *Venus* wake-robin , *Saturn* tway-blade , germander , birth-wort , *Saturn* hawk-weed , *Saturn* birds foot , *Mars* Osmund-royal , *Mars* and water-Osmund.

C

G

Carbuncles to cure : spurge , tobacco , walnut , vetch , fennel , colewort , or cabbage.

Catarrhs or thin *Rheums* to stay : saffron , angelica , sweet marjoram , sweet-maudlin , cost-mary , lavender , Saint *James* wort , bugloss , calamint , tobacco , spignel , storax.

Child-

Child-birth to help : bugloss, balm-apple, horehound motherwort, mugwort, parsely, wood-bind, sun-dew columbine, carrawaies, cinnamon, parsnip, vine, trefoil, spikenard, mallows, and marshmallows.

Choler and Flegme to purge : black-alder, aloes briony, centory, elder-buds, endive, fennel, stincking gladdon, black hellebore, hyssop, lungwort, mercury, spurge, sycamore, tamarind, tormentil, woad, violet leaves and roots, glaswort, gourds, flower-de-luce, fleawort, Saint Johns wort, mezereon.

Chollick of wind to ease : agrimony, aniseed, angelica, apricock, bettony, bezar-tree, briony, cammomil, sweet-fennel-seed, colliander-seed, carroway-seed, centory, cranesbill, daisie, danewort, eglantine, fetherfew, galingal, herb true-love, jack by the hedge, lavender, parsley, peach-flowers, horse-radish, ribwort, rue, saxefrage, tobacco, tamarisk, zedory, yarrow, mouse-ear.

Colds, Coughs, and Hoarseness to cure, angelica, peny-royal, bettony, borage, colts-foot, cinquefoil, clary, horehound, calmint, cumfrey, daffodil, elecampane, figs, fennel, germander, stincking gladdon, jack in the hedge, juniper, liquorice, maiden-hair, mosse, parsely, mouse ear, rocket, rue, sage, sun-due, time, tobacco, valerian, vine, zedoary.

Consumptions to cure : balsame, barley, cicely, mouse ear, china, cullians, melons, mosse, vine, burdock, snails, aniseed, arrow-head, borrag, bugloss, dandelion, horehound.

Convulsions to cure, Saint Johns wort, misletoe, centaury, bane, angelica, clary, mints, cowslips, wood-bitany, wallgilly-flowers, sage, sweet-marjoram, lavender, southernwood, elecampane, bryony, hawkweed, mellilot, wormwood, carduus, garlick, hyssop, asphodil, calamint, danewort, stincking gladdon, hearts ease, sea-holly, sage, time, valerian.

Courses of women or monthly terms to provoke : flower-wort, motherwort, nep, sage, dill, wood-bittany, bayberies, elecampane, mercury, wild carrots, hactaper, germander, clary, white-beets, mugwort, stincking gladdon, flower-de-luce, cuckopint, birthwort, calamint, catmint, fetherfew, gilly-flowers, gooseberries, groundsel, honeywort, horehound, Saint Johns wort, lovage, peny-royal, piony, rosemary, rue, saffron, savin, savory, briony, southernwood, spig-nal, ranse, wake-robin, wolfs-bane.

courses of women or the *Reds* to stop : Saint *Johns* wort : red beets, red-nettles arrach, comphrey roots, yarrow, red corral, red pibble-stone, ribwort, corriander, rind of oke, in fume to sit over, juniper, ladies mantle, lentils, periwinkle, quinces, sanickle, faunders, red poppy, tamarisk tree.
ramps to ease : asphodil, bazil, bears breech, calamint, wild carrat, elecompane, dane-wort, flower-de-luce, garlick, sea holly, mistletoe, peniroyal, rosemary, saffron, southernwood, tobacco, turpentine, vine, woodbine, wolfs-bane, fennel, camomil.

D

D

Deafness to cure : angelica, bay, bawm, lavender, woodbettony, holly, ivy, rue, wall-nuts, tobacco, hellebore, savory, sene, wormwood, carduus, henbane.
Digestion and Concoction to help : angelica, bawm, sweet-marjoram, peniroyal, spearmint, elecompane, sweet-maudlin, costmary, rocket, tarragon, Jack by the hedge, lovage, radish, camphire, vine, carroway, eglantine, cinnamon, cloves, coriander.
Dogs mad their bitings to cure : hounds tongue, bawm, bettony, burdock, eglantine, sea-dogs grafs, hore-hound, mugwort, mercury, pimperl, mints, sene, yarrow, box : The flesh of the same dog present cure.
Dropsie to cure : agrimony, asarabacca barley, bazil, camomil, celandine, centory, burdock, broom, broocklime, ash, bryony, coffee, dittany, elder, flower-de-luce, garlick, hellebore, box, sea holly, lawrel, marjoram, sweet-maudlin, peniroyal, pimperl, moss, spurge, tobacco, wormwood, cardus, rosemary, lavender, bays, rue, smallage, sage, St *Johns* wort, hyssop, varven, tamarisk, rubarb, saffron, bettony, anniseed, parsley.

E

E

Ears pain and noise to help : jews ears, bettony, bazil, asphodil, clivers, coriander, danewort, dittany, fennel, hempseed, ivy parsley, pellitory rubarb, tamarisk, melilot, bay, leeks, peach, plantane, marjoram.
Eye-sight to quicken : eye-bright, celandine white roses archangel, angelica, bawm, centory, germander, hawkweed, heath, lavender, lovage elecompane, melilot, medesweet, rue, savory, vine, vipers grafs, sparagus, wake-robin, valerian.

Eyes

Eyes inflamed, red or blood-shot to cure; blewbottle, clary eye-bright, houghleek, ivy, larkspur, marjerom, mede-sweet, marygold, moss, mullein, plantany, poppy, southern-wood, tansey, trefoile, wolfs-bane, yarrow, myrtle, violets, endine.

F.

F.

Falling sickness, piony, misletoe, rosemary, sweet-marjerom, southern-wood, lavender. Ele company, germander, hyssop, wood-bittany, sage, costmary, cinquefoile, burrage, masterwort, staggerwort, worm-wood, cardus, garlick, cowslip, fox-gloves, penny-royal, elder-buds, violets, groundel, mallows, box, bryony, black cherries, ditany, fennel, rue, hellebore, sea-holly, juniper, laserwort, moss, mouseear, purslain, satirian, sene, sundew, tyme vine, trefoile.

Feavers to cure, marygolds, roses, hyssop, dandelion, blewbottle, herb two pence, purslain, snakeweed, worm wood.

Feavers burning to cure, adders-tongue, barley, bourage, butter-burr, crowfoot, currants, daises, dandelion, endive, hazel-tree lilly, limons, violets.

Feavers Pestilential to cure, angelica, rue, saffron, bishops-weed, carnations, dragons, ducks-meat, fluellin, sorrel, scabious, worm-wood, sage, burnet, violets.

Flegm to purge, bryony, butchers-broom, daffedil, dodder, feverfew, fox-gloves, fumitory, stinking gladdon, endive, succory, birthwort, hawk-weed, black hellebore, henbane, hysop, holly-berries, bind-weed, alheal, butter-wort, elder-buds.

Flowers of women, see courses.

Flux of the belly, and humours to stop, red beets, blood-wort, box, brambles, bugloss, burnet, cinquefoile, cocks-head, cudweed, flower-de-luce, cranesbil, germander, golden-rod, harts-tongue, holly, lore-hound, ladies-mantle, moss, orpine, periwinckle, pimpernel, plantainy, quince, rice, rupture-wort, services, shepherds-purse, spikeneard, worm-wood.

Flux bloody to stay, adders tongue, agrimony, barberries, red beans, bullais, burnet, chesnuts, cinquefoil, cowslips, pruens, hot dry dates, dock, hazle-nuts, hearb two peace, holly, rose, house-leek, lilly, madder, maudlin, costmary, mede-sweet, moss, mulberries, oke, oxlips, rosemary, sorrel, whortle-berry, yarrow, tormetil, periwinckle, quinces, tansey, self-heale.

French-pox to cure, rue, sinallage, hysop, sea-holly, sage, aloes, marsh-mallowes, southern-wood, plantany, damask-roses, asarabacca, cowslip, primrose, hemlock, angelica, worm-wood, violet-leaves and flowers, box, dane-wort, hounds-tongue,

tongue, tobacco, tormentil, vipers-grass, hops, vine, tamarisk, dodder, pellitory: there is also two sorts of wood used in dyet-drinks, viz. Guaicum, and fraxinus, or the gums of them. Note, that in curing this disease, those herbs which are used for bathes must be drawing, clensing, and healing, such as, is rue, smallage, hislop, tobacco, marsh-mallows, box, eringo, &c. And the herbs used for diet-drinks must be good to expel poyson, purge and cleanse, as rue, aloes, angelica, sage, bayes, cowslips, primrose, plantany, violets, roses, &c. Also the wood or gum called *Guaiacum*, and *Fraxinus*. The herbs which makes the oyles or oyntmentes must be good to resist poyson, cooling and healing, such as rew, angelica, cowslip, damask-roses, plantany, violets, prim roses, henbane, hemlock, &c. in this distemper, you must let blood in the neither vein of the yard: by this rule you may cure, if begun in time, but after long continuance in this condition fluxing and other extremities must be used.

Fundament falling to remedy, snake-weed, galls, blew pimpnel, star-wort, cuckowpint, wake-robin.

G.

G.

Gall, to open, asarabacca, bugle, calaminr, rubarb, hemp-seed bitter-sweet, celandine, centory, endive, saffron, ale-hoof, or ground ivy, cammomil, dandelion, dodder of time or other dodders, quich-grass.

Green-sickness to cure, asarabacca, broom, centory, marygolds rubarb, maudlin, vine, powder of steel.

Guts stopt, or the illiack passion to cure, ivy, mints, sheapheards needle, plantane mallowes, southernwood, summer savory.

Gout to cure, see aches hot and cold.

H.

H.

Head-ach to cure, aloes, basil, betony, bryany, butchers broom, cudweed, cummin dodder, fluellin, frankinsence, hellebore, housleek, ironwort, medesweet, melilot mints, mugwort, moss, night-shade, enny-royal spickneard, roses, lycamore, tobacco, time, vine, vervain, woodroof.

Head-ach, to draw unto the feet by way of cataplasm, rue, smallage, bryony, henbane, worm-woo, cardus, mallowes, lavinder, hislop, hactaper. By this way I cured one Mrs. Forrest in Oxon a Stationers wife who was a long time pained after she had tryed many others.

Heads giddiness and swimings to cure, aniseed, catmint, bryony, fennel, bears ears, beets, feverfew, pellitory.

pellitory, peniroyal, sene, solomons seal, maudlin, master-wort, olives saffron, box, time, tobacco, wolfs bane, vipers-grass, vine

Head to purge: celandine, elder-buds, stinking gladdon, lawrel, sweet-marjoram maudlin, costmary, dragons, pimpnel, rosemary, sene, sneeze-wort, solomons seal, sow-bread, clary, vine.

Heart to fortifie against infection, and likewise to comfort, angelica, rosemary, marigolds, bawm borrage, bugloss, carnations, saffron, rue, sage, sene, zedoary, mother-wort, cinamon, damask roses, lavender.

Hearts fainting or palpetations to cure: angelica, marigolds, borrage, bawm, rosemary, bay-berries, costmary, burnet, cinamon, cloves, endive, sage, saffron, nutmeg, strawberries, damask roses, spikenard, galingale, harts tongue, lavender, saunders vipers grass: Also the hearts of creatures which are good to eat.

Hearing lost to cure: bawm, lavender, bay, briony, henbane, wood-bittony, rocket, southern-wood, tobacco, worm-wood, rue, cardus, sweet-marjoram, eye-bright, cocks head, turpentine, woodbind.

Hickock to stay: birth-wort, fennel, harts tongue, marjoram, shepherds needle, time, skirrets, woodbind dill.

Hemorhoids or piles to cure: pilewort, cuckopint plantany wall peniroyal, pelatory of the wall, chickweed, catmint, stinking gladdon, gout-wort, hounds tongue, lawrel, leeks, tobacco, lupine, fig-wort, fig-tree, garlick, vine. fumitory: The root of hounds tongue dried under embers in paste, or wet paper made into a suppository, gives present ease.

Hoarsness, and loss of voice to help: burdock-root, cherry-tree gum chervil cinkfoil, liquorish, horehound, violets, leeks, rosemary, saffron, colts-foot turnop tobacco, lavender.

Humors gross to expel: aloes, bay, camomil, costmary calamint, centory, catmint fox-gloves fumitory garlick, hyssop, juniper, lavender liquorish, misleto, mother-wort, sage rue, scurvigrass southern-wood, sycamore parsley, heart-wort fennel nettle, scabions, turbith vine horse-radish lovage, spearmint, peach-tree peniroyal, St. Peters wort, pollipody of the oak, roses.

I

I

Faundies yellow to cure: aloes agremony, the inner yellow bark of black elder, asarabacca, bay, wood-bittony, calamint,

calamint, dodder of time, flower de-luce, furz-bush flowers, hemp, mouse-ear, hedge-mustard, eringo and sea-holly, hops, horehound, madder, rosemary, rupture-wort, succory roots, wormwood, basil, butchers broom, briony, centory, docks, liver-wort, marjerom, roses, rubarb, rue, saffron, spikenard, tormentil, tamarisk, vine, broom-blossoms, fumitory.

Inflamations to assuage; apples, barley, beets, bugloss, claver, colewort, colts foot, endive, succory, gooseberries, hemlock, henbane, horsetail, housleek, Saint *Johns* wort, knot-grass, ladies mantle, lilly, liquorish, liverwort, melilot, moss, mulberries, night-shade, orpine, pimpernel, purslane, ribwort, saunders, *Solomons*-seal, sorrel, sowthistle, violets, wheat, woad, madder, marjerom, clavers.

Joynts pained, See *Aches* hot and cold.

Illiac passion, See *Guts* stop.

Itches to cure: alehoof or ground ivy, bay, calendine, chickweed, cuckow-pit, dock, fumitory, vinegar, hyssop, hops, plantane, roses, cockle, elecompane, mugwort, rhubarb, sene, tobacco, wormwood, vine, stinking gladdon, madder, pondweed.

K

Kernals and knots in the flesh to cure: archangel, cinquefoil, mandrake, mugwort, mustard, lupine, pondweed, ribwort, rue, spikenard, tormentil, woad, figwort, white-lilly root.

Kidneys to cleanse: kidneywort or wall peny-royal, garden-tansy, furz-bush-flowers, dodder, elder, fluellin, hops, juniper maiden-hair, parsley, piony, plantane, fennel, broom-blossoms, southernwood, saxifrage, shepheards-needle time, spignel.

Kings-Evil to cure: angelica, bay-berries, cammonil, baume, burnet, eye-bright, marigold, primrose, costmary, celandine, clary, wood bittony, burrage, sweet, marjerom, archangel, melilot, lavender, bugloss, endive, misletoe, sorrel, hearts-tongue, fox-gloves, pimpernel, southernwood, barley flower or meal, pilewort, rosemary, or the lesser celandine, cleavers, figwort or throat-wort, stinking-gladdon, burdock, mints, broom-blossoms.

L

Lasks or *Looseness* to stay: agrimony, barberries, bulleis, burnet,

net, Chesnuts, couflips, barley, black-cherries, cinnamon, clivers, darnel, St. Johns-wort, mints, nutmeg quinces, yarrow, sage, harts-tongue, furzbush, flowers, hazel-nuts, filberds, oake, wheat, prewons hot, red wine, red pibles broke into powder, rupture-wort.

Leprosie to cure, ash-tree-bark, bryany, stinking gladdon, black-helebore, darnel, the mealior flower, calamint, elm-tree-bark or leaves, flaxweed, mustard bay, saffron tamarinds, time, vine, virgins-bower viper-wine, a snake first roasted with salt, and afterwards burnt and brought into powder of which give the Patient a dram every morning in liquor convenient.

Lethergy or *drousie evil* to cure, sow-fennel, water-creffes, lavender mustard, onions, penny-royal rosemary sage, summer savory, iack by the hedge time, vine.

Liver obstructed. to open and purge liverwort agrimony, dandelion, asarabacca, bay, wood-bittany, angelica, celandine, centory, costmary, daisies, harts-tongue dodder, elder-buds, cammomel, elecompane, broom-blossoms, furzbush-flowers, horehound, hemp, sea-holly sweet marjerom, plantain, saffron, sorrel, scurvy-grass, sene, tormentil, juniper, liquerish, fox-gloves, germander, peach, spicknel, shepheards-needle, vine.

Lungs to open and cleanse, longwort, hounds-tongue, polli-pody of the oak, hyslop, alexanders borrag, chervil, cinquefoile, cudweed, horehound, colts-foot, burdock, vervain, St. James-wort, rubarb, fundew, liquerish, bay, tormentil, angelica, apples, feverfew, sweet marjerom, saffron, sene, dodder, alexander, birth-wort, figs, time, vine, rubarb, zedoary.

M.

M.

Melancholy to repreis and purge, apples, bacom, angelica, burrage bugloss, elecompane, arch-angel flowers, cowslips, costmary, burnet, dandelion, feverfew, fumitory, madder, penny-royal, basil, dodder, frankincense, lavender, saffron, marygolds, tyme, scurvy-grass, tormentil, sene, vine.

Mirth to cause, angelica, bawm, burrage, burnet, carnations, chervile, rosemary, marygolds, saffron, time, rise arch-angel, blossoms, sweet marjerom, also all pleasant fumes.

Mother-fits, suffocation or rising to cure, motherwort, stinking anach, bawm, bay, burdock, cammomil, mugwort, elecompane, sparment, rosemary, wood-bittany, bishops-weed burnet, butter-bur, caraway, fetherfew masterwort, catmint,

catmint pellitory of the wall, peony, summer savory, walnut-tree, fennel, germander, jack by the hedge, juniper, lovage, marigolds, mustard, penny-royal, rosemary, rhubarb, tobacco, southernwood, spignel, wolf-bane, vine.

Milk to cause in womens breast: burrage buglos, lettuce, vipers, buglos, barley, cabbage, purslane, rocket, sow-thistle, turnip, milk-wort, trefoile, anemony, herb-frankincense, Saint Katharines flower, bel-flower.

Milk to dry up in womens breasts: asarabacca, basil, red-beans, rue, vine.

Monthly courses, See *Courses* of women.

N

N

Nose bleedig to stop See *Bleeding* to stay.

Numness to remove: hyssop, lavender, bears-breech, nettles, wormwood, rosemary, clary, chervil, burrage, angelica, costmary.

O

O

Obstructions to remove: angelica, baum, centory, loveage, rue, rosemary, cammomil, Saint Johns wort, pennyroyal, mints, tansey, costmary, sweet-maudline, wood-bitony, endive, succory, dandelion, liver wort, blood-wort, burrage, lung wort, hyssop, sage, elder-buds, sweet-marjerom, elecampane, germander, fumitory, rhubarb, saffron, scurvy-grasse, vervain, vipers-grasse, vine, liquorish, horehound.

Opening plants: angelica, bettony, cammomil, calamint, borrag, broom asphodil, bishops-weed, bay, dandelion, docks, fennel, fetherfew, figs, fox-gloves, lovage, sea-holly, rose, sage, marigolds, peach, rue, smallage, tarragon, time, dragons, dropwort, Saint Johns wort, germander, sampire, radish, roses, ditany, cucumbers, wild citruls, horehound, tamarisk.

P

P

alsey to cure: angelica, baum, rosemary, clary, milleroe, mase, marigolds, borrag, blossoms, cowslips, sage, cammomil, chervil, hisop, lavender, southernwood, Saint Johns wort, burnet, blew-bottle, fetherfew, balsome, bears-ea, box, daffodil, parsnip, sage, summer savory, saxifrage, sene-
H mother-

mother-wort, juniper, oxlips, pelitary, pepper, pine, vine, tobacco

Piles to cure, See *Hemorrhoids*.

Plague or *Pestilence* to cure or prevent, Angelica, taurum, celandine, carnations, cicely, colombines, elecampane, dyers-weed, sage, fumitory, marigolds, snakeweed one blade, blew-bottles, buttrurbur, chervil or cicely, cinkfoil, cuckow-pint, devils-bit, germander, herb-true-love, horehound, ivy, mary-golds, pimpernel, rue, scabious, vervain, wheat-meal, jack by the hedge, juniper, rhubarb, saffron, southernwood, vipers-grass, yarrow, a chicks fundament laid to the *Plague* sore killeth the chick and cureth the Patient.

Pleurisie to cure, angelica, chervil, flea-wort, lovage, marsh-mallows, hedg-mu-ard, scabious, violets, clary, cummin, hawkweed, rhubarb, sage, trefoil, aloes, centory, Saint *Katherines*-flower, mullein, laser wort netle, almonds.

Prisick to cure: bilberries, chervil or cicely, costmary, sweermaudlin, knapweed, liquorish, marsh-mallows, parsley, plantane, polipody of the oak, rosemary, bay, bears-breech, daffodilly, lungwort, mouse-ear, purslain, ribwort, sundew, saffron, master-wort, cranes-bill, moss.

Purples to cure: bishops-weed, snakeweed, fleawort, purplewort, tormentil, water-germander.

Purging the body of ill humors: aloes, asarabacca, briony, box, butter-wort, alder-tree, danewort, endive, featherfew, laurel, juniper, rhubarb, saffron, tobacco, scabious, spinach, marjoram, swallow-wort, spurge, broom, blossoms, saxifrage, turbith, bindweed, herb-terrible, vine.

Q

Q

Quinsy to cure: cudweed, cinkfoil, lovage, orpine, ragwort, violets, wormwood, calamint, mulberries, vine, broom-blossomes, leeks, madder, rhubarb, Saint *James* wort, dane-wort.

R

R

Reins to cleanse: sparagus roots, sea-holly or eringo, featherfew, filipendula the roots, hops, Saxifrage, succory, tansey, gralle, pellitory, pimpernel, rhubarb, mercury.

Running of the *Reins* to cure: blites liverwort, dock, aromatical reed, rupturewort, *Solomons*-Seal, spleenwort, artichokes, apples, comfrey, dandelion, sea-holly, bares-foot, fennel, *Venus* Turpentine, snake-weed, yarrow, flower-de-

de-luce, knot-grass, saunders, red-roses, Amber and *Venis* turpentine given with the white of an egg roasted morning and evening cureth, *Probatum*.

Rheums to stay, costmary, sweet-maudlin, sciatica-creffes, knotgrass, dogs-mercury, nep or catmint, plantane, red-roses, sage, bay, bugloss, hounds-tongue, hazle-nuts, aromatical-reed, corriander.

Rest to procure, *See sleep*.

Rickets, ashen-keys, coffee. Herbs which are good to open obstructions, and are cleansing strengthening and cordial, bein made into oyntments and diet drinks will cure.

Ringworms, barberries, borrag, bugloss, celandine, hemlock, hops, sengreen, liverwort, dogs-mercury, plantane, rue scabious, sorrel, oyl of wheat, Alcanet, garlick, hellebore, vine.

Ruptures, see *Burstings*.

S.

S.

Scabs and *Scurfs* to heal, alehoof or ground-ivy, black alder tree, ash-tree-bark, bay, barberries, beets, wood-bittany, bryany, bugle, bur-dock, clary sciatica-creffes dock, flaxweed foxgloves, golden-rod, hops, hore-hound, cow-parsnep, pelitory of the wall, agrimony, catmint, fumitory, scabious, savin, sene, tobacco, spurge, dodder, elecompane, beech, beets, bloodwort.

Scaldings to cure, *See Burnings*.

For a *Scaldhead* the bark of ash-tree burnt to ashes, and made into a lye to bath withal doth cure, *probatum est*.

Sciatica or *hip-gout* to cure, alehoof or ground-ivy, an, ellica, arch-angel, sparagus, burdock, cinkfoile, sciatica-creffes, dock, flaxweed, fumitory, stinking gladwin, groundcel, henbane, St. John's-wort, kidney-wort, or wall penny royal, mustard, nettles, the white poplar, ragwort, wild-tansy, asarabacca, broom, lesser centory, goutwort, jack by the hedge, madder, rue, southern-wood, tobacco, time, trefoile, laser-wort, mallows.

Serpents-stingings, or *venemous-bitings* to cure, adders-tongue, alexanders, asarabacca, calamint, elecompane, fern, asphodil, bittony, buglosse, harts-tongue, sea-holly, horehound, housleek, madder, moss, nettles, piony, bayes, rue, scabious, sperage, sycomore, trefoile, wolfs-bane, burdock, cudweed, germander, scorpion-grass.

Spleens, *diseases*, *obstructions*- and *inward swellings* to cure, alehoof or ground-ivy, alexanders arch-angel, asarabacca,

baum, baife. beets, wood-bitony, calaminnt, cammomil, centaury, dandelion, water-fern, furz-bush-flowers, germander, stinking gladwin, harts tongue hawk-weed, hops, horehound, ivy, lavender, broom-flowers, marsh mallows, misletoe, mustard, horse-radish, southernwood, ladies-thistle, tormentil, winter-gilly-flowers, woad, marjerom, rocket, tamarisk, time, vervain, wormwood, dittander, dodder of time, angelica rhubarb, scurvy grasse, spleen-tree, fumitory, fene, rosemary, peach-flowers, parsley, sampire, elder-buds.

Stomach bad to help, cleanse strength: agrimony, aples, avens, baife, wood-bitony, chervil, costmary, sweet-maudlin, crossewort, endive, elecampane, flower-de-luce, hauke-weed, hounds-tongue, peach-flowers or leaves, dock bastard, rhubarb, the seed or roor, sorrel, currants, angelica, baum, alexander, sweet-marjerom quinces, capers, succory, dandelion, dodder, jack by the hedge, liquorish, lovage, mints, mosse, young charlock, mustard, tansie, time, wormwood, roses, scurvey grass, horse-radish, vine, cammomil, peny-royal, goose-berries, purslain, spinage, lettuce, oranges, straw-berries, mosse, vine, walnuts, mirobalans, fennel, rue, Spignel, limmons, Saint *Johns* wort.

Stiches or side-pains to ease: avens, wood-bittony, briony, cammomil, wild-carrots, partly sage, our ladies thistle, garden valerian, asphodil, birthwort, chervil elecampane, cammomil, fennel, germander, larkspur melilot, misletoe, rupturewort stichwort, trefoil, time, rue vine.

For the *STONE*: saxsfrage, pellitory of the wall, mother of time parsley, radishes, stilled out of milk in a cold still.

Stone and *Gravel* to expel: apples, apricock, bean, bramble, brook lime, broom blossoms, fursh-bush-flowers, bitony, dandelion, baife, burdock, cammomil, carnations, adonis flower, wild carrots, black-cherries, colombine, cockle, cowslips, fetherfew, sorrel, mugwort, pimpernel, cranes-bil, dittany dodder, dropwort, eglantine, fennel, golden-rod, couch-grasse, haws, jack by the hedge, Saint *James* wort, Saint *Johns* wort, ladies bed-straw, liver-wort, marsh-mallows, master-wort, maiden-hair, medlar-stones, melilot, mints, mosse, nettle, nutmeg, ox-eye, parsley, parsnet, pellitory, peny-royal, periwinckle, piony, purslane, violet, radish, rhubarb, spignel, tansie, time, vervain, wolfsbane, trefoil, vine.

Stone in the Kidneys and Reins to expel aromaticall reed, balsome, beech' birch-tree, bramble, cabbage, danc-wort, golden rod, mayden-hair, parsley penny-royal, rupture-wort, saxifrage, dandelion, furz-bush flowers straw-berries, medler-stone, young turnip-leaves, butchers-broom broom, groundsel.

Strangury or Pissing stopt to help agrimony angelica, alexanders, rosemary, pimpernel, aples, basil, bettony, brooklime, dandelion, dafies, broom, sweet marjerom, asarabacca, butchers-broom, fetherfew, fennel-root, borrag, bramble, liquorish, centory diptany, dropwort, Eglantine, germander, stinking gladwin, couch-grass, gromwel, hawkweed, hops horse-tail, juniper, lark spur, mercury, mints, pellitory, spikenard radish, saxifrage, southern wood, tansie, time, tormentil, trefoile, valerian, vine, groundsel.

Swellings, See *Aches* hot and cold.

Swounings and Faintings to cure aromaticall reed, basil borrag, balm, dodder of time mother-wort, sweet marjerom, penny-royal rosemary, angelica, sun-lew, vine, cinamon, endive, costmary, tobacco vine, vipers-grass, quinces, cherries.

Sinews shrinking to help, cammomil, chickweed, elmpeeple, comfry, oyl of trotters, sow-fennel, laserwort, turpentine oyl of young puppies under nine dayes old.

Sinews to strengthen, balsom, centory, cowslip, fennel, flower-de-luce Ladies bed-straw, mints, rosemary, sage, pellitory, yarrow, tansie, St. Johns's-wort.

Spitting of blood to stay, clowns-woundwort, borrag, comfry, dock, elecompane St. Johns's-wort, inner bark of oak, plantane, sage, bettony, fennel, harts-tongue, red beets, red arch-ange', leeks, long-wort, bramble moss purslain, ribwort, fanickle, trefoile, blood-wort, rubarb, shepheards-purse, arrowhead, barberries, almonds, horehound, holly rose.

Spits, Freckles, and Pimples in the skin to clear, basil, bayes, bell-flower, broom blossoms, bryony, elecompane, fetherfew, fumitory, roses, calamint, celandine, coleworts, daffodil, dittander, endive, flower-de-luce, hawk-weed, lovage, onions, parsley, penny-royal, radish, roket, rosemary, savin, scurvey grass, Solomon's-seal, strawberries, tansie, vervain, wheat.

Sleep to procure, anet, barley cowslips, endive, lettuce, saffron, white poppy, purslain, roses, sensitive herbe, tobacco,

tobacco, virgins bower, wormwood, henbane, hemlock, lily, parsley, nightshade, nutmeg, onions, herb true-love, vine, mandrake, moss, dandelion, plowmans-spikenard, stinking gladwin.

Scurvey to cure, brooklime, water-creffes, horse-radish, cuckow-flower, danewort, juniper, scurvy-grass, horse-taile, fluellin, vine, wayfaring-tree, tamarinds, cloud-berries, coffe.

Shingles to cure, cinquefoile, houghleek, rue, pellitory, olive-tree, *Egyptian*-thorne, lentil, cow, parsnip, plantane.

Surfeits to cure, angelica, coleworts, liverwort, wormwood, broom-blossoms, red poppy, saffron violets, red roses, clove-gillie-flowers, aniseed, coleander, figs, reasons.

T.

T.

Termes, See *Courses*.

Tetters to heale, beech-tree, celandine, hops, horehound, liverwort, plantane, sorrel, oyle of green wheat, darnel, alcanet, almonds, creffes, fluellin, jessamine, hellebore, *St James*-wort, limons, myrtle, pine, rubarb, swallow-wort, vine.

Throtes-Almonds to help, dil, boxthorn, bramble, cedar, cink-foile, divils-bit, caltrops, elder, fumitory, mustard, pellitory, primrose, smallage.

Throates-kernels and *swellings* to waste, sorrel, black-thorne-leaves, alder, clivers, fumitory, hyssop, *St James*-wort, orach, plumbs rampions, rubarb, snake-weed, start-wort, throat-wort, or bell flowers, cammomel.

Throat-forenes and *Diseases* to help, ground-ivy, pellitory of the wall, red-roses, sage, self-heale, black-thorn leaves, vine-leaves, elder-flowers, barley, bulleis, columbine, fig-tree, hisop, toad stools, wood-bine, golden-rod, cammomel.

Throates-Inflammations to assuage, cuckowpint-root, walnut-tree, straw-berries, throat-wort, toad-stools, vine-leaves, violets, worm-wood, cammomel.

Teeth-ach to help, black-alder, arsmart root or seed, sparagus-root, red beet-root, broom, ivy-berries, broom-rape, cink-foil-roots, flower-de-luce roots, penny-royal, tamarisk-tree, angellica, asphodil, basil, box, burdock, cammock, celandine, crow-foot, dentary, henbane, hemlock, mustard, needles, pellitory, poppy, pockweed, rubarb, saffron, spurge, sundew, tobacco, tamarisk, taragon, vervain, wormwood, yarrow, hisop.

V.

V

Vertigo See *Heads-giddiness*.

Venemous-beasts or *Vipers-biting* to cure, ash tree, sweet-basil, white-beets, borrag, burdock, cabbage, centory, dandelion, or dwarf-elder, elecompane, flower-de-luce, harts-tongue, hounds-tongue, hislop, hore-hound, St. John's-wort, knot-grass, mustard, penny-royal, cliver, woad, or dyers-weed, wormwood, scorpion-grass, juniper, vipers-grass, woundwort, yew, trefoile.

Ulcers and *sores* to heale, agrimony, black-alder, alheale, aloes, angellica, balsam, barley, bettony, birthwort, bugle, bryony, broom-blossoms, bramble, centory, clary, butterbur, campion clivers, cockle, colts-foot, coleworts comfry, dandelyon, dodder, elder-blossoms, elecompane, cudweed, winter-creffes, fox-gloves, ground-pine, goats-beard, gourds, germander, harts-ease, herb true-love, hellebore, henbane, horehound, misseltoc, pimpernel, sage, savin, St. John's-wort, juniper, hislop, hounds-tongue, matter-wort, cudweed, holly, rose, lilly, mullein, pondweed, plantain, pine, rubarb, poppy, roses-red, smallage, snakeweed southernwood, self-heale valerian, wakerobin or cuckowpint, zodoary, yarrow, lentils, bares-ears.

Ulcers or *sores* running and spreading to cure, adders-tongue, avemony, arsemart, asphodiss, endive, *Egyptian* thorn, daniel dodder, camels-hay, celandine, crosswort, dragons, figwort, fluellin, friers-cowl, bares-ears, holly, rose, hemlock, jack by the hedge, hops, horse-tongue, housleek, ivy, knapweed, medesweet, moss, oates, oyl-pulse, olive-tree, poud-weed, rose-wood, smallage, tobacco, tamarisk-wood, woolfesbane, vetch, foxstones, cinkfoil, blewbottles, red wild cam-pions.

Ulcers hollow, and *Fistuloes* to cleanse St. James' -wort, hellebore, hounds-tongue, fox-stones, fryers-cow, spurge, knapweed, juniper, ivy, plantane, rib-wort, tormentil, vervain, yarrow, winter-green, wound-tree.

Ulcers hollow to fill with flesh honey-wort, frankincense, lentills, maudlin, costmary, pitch, thorow-wax, juniper.

Ulcers in the privy parts to cure, apples, avet. baum, bramble, bugle, cranes-bill, plantain, creffes, ducks-meat, fennugreek, golden-rod, holly, rose, knot-grass lung-wort, sage, tansie, woodbine, throat-wort, galingale, priver.

Vomiting to repress, spearmint, crabs, onyons, adders-tongue, cinnamon, ash-keys, cranes-bill, currants, fennel, couch-grass,

grasse, Egyptian thorn, ladies mantle, liverwort, marjorome, mastick-tree, mirabalans, moonwort, moss, peny-royal purflain, quinces, *Sol mons* seal, snakeweed, tormentil, trefoile, wurtle-buries, wormwood, zedoary, vine
ine to provoke : alexanders, aniseed, apples, aromatical-reed, artichoke, assarabacca, asphodil basil, bays, white-beets, bramble, bryony, burdock, butchers broom, calaminth cedar, bears-breech, carrowaies, carrots, black-cherries, chervil, cocks-head, coriander, crabs, water-crelles, do d r, dragons, dandelion, dropwo t, dyersweed, elecampane, endive, fennel fluelline, fumitory, furz-bush-flowers, galingale, garlick, germander, stinking gladdon, golden-rod, gooseber ies, hartwort, he b two pence, sea-holly, hops, horse-tongue, jews-thorn Saint *John* wort, juniper, ivy, knot-grass, lavender, laurel, leeks, liverwort, lovage, lupine, madder, sweet-marjerome, master-wo t, maudl ne, costmary, medlars maiden-hair melilot mercury, millet, moss, mirtle, netle, oak, onions, parsley, parsnip, pellitory, peny-royal, periwinkle, radish, poley, rocket rosematy, rhubarb, rue, safron, sage, sampier, savin scabious, shepheards needle, smallage, southernwood, spiknard taragon, time, trefoil valerian-wood-bind vine.
Uula fallen to help : columbine, dittany, harts-tongue, mouse-ear, mulberries, prim-rose, cowslis cuckow-pint, or wake robine.

W.

W.

Wind to expel : angelica alexanders, aniseed baife, dil elecampane, balsome birth wort bryony, cammonil, fetherfew fennel, masterwort, mililot carawaies, carmint, cinamon, coffee, cummin, dragons, mints, oats, parsley, elder-buds, galingale, garlick ginger, hemp-seed, holly, rose, hilsop, juniper, ivy, loveage, jack by the hedge, winter, and summer-savory, valerian, walnuts, nutmeg pepper, pockweed red-poppy, rosemary, rue, safron, sage, tobacco, tansie, time, toothwort wormwood, motherwort, zedoary, vine, tamarish.

Whites or reds to stay : agrimony, adders-tongue, red-beets, red arch-angel, snake-weed cinkfoil, comfrey, liver-wort, red-roses, mirtle, oak, *rosa solis* or sun dew, rosemary-flowers.

Womb to open and cleanse : angelica, bishops-weed, balsame, betony, birch-tree, birthwort bryony, fetherfew, butchers-broom, cammonil fennel-figs, flower de-luce, lavender, dogs

dogs-mercury, mandrake, rue, mouse ear, favin, vine.

Worms to kill : agrimony, aloes arrow-head, arsmart, sweet-apples, pearmain and pippin, butter-bur, celandine, devils-bit, box calamint, century, ivy-berries, onions, dandelion, horse-radish, wormwood, garlick, wormseed, fetherfew, eglantine, elecampane, fern, gall of an ox, hazel-tree, hemp, henbane hops, horehound hislop, juniper, lavender, sweet-maudlin mustard, rocket, rhubarb, southernwood tobacco, tansey, time, vervain, walnut-tree, wolfsbane, zedoary. Make a plaister with wormwood, garlick, celandine, fetherfew, and mints, stamp together with the gall of an ox and vinegar; apply this plaisterwise to the belly, and it will both kill and bring forth the worms.

Wounds green to help : adders-tongue, agrimony, wood betony, birds-foot, blew bottles, al-heal, arsmart, broom, bugloss, celandine, cranes-bil, diers-weed, elecampane, elm, plantane, bugle, burnet, fluellin, fox-gloves, herb true love, hislop, Saint *Jmes* wort, Saint *Johns* wort, lungwort, melilot, mallows, moss, orpine, self-heal, sensitive herb, tobacco, yarrow, shepheard's-purse, trefoil, clowns woundwort, comfrey, cud-weed, sanicle, devils-bit, fern, figwort or throat-wort, hounds-tongue, loose-strife, pear-tree.

Wounds, inflammations to assuage : adders-tongue, chick-weed, daisy, hore-hound, loosestrife, one blade, straw-berries, vervain, yarrow, balm-apple houseleek, sopewort, primrose orpine, purslain.

Wounds to heal : asarabacca, balm-apple balsame, baum, bears-ears, addars-tongue, birds eye, blew-bottle, arsmart, bugle, bugloss, burnet, cranes-bil, crosswort, daisie, fern, elder-buds or flowers, golden-rod, herb two-pence, bears-ears, horehound, Saint *Johns* wort, ivy, hounds-tongue, loosestrife, lungwort, madder, mastick, maudlin, costmary, moonwort, oak, plantane, rue, sanicle, self heal, satirion, *Solomons* seal, southernwood, sun dew or *rosa solis*, tormentil, turpentine, valerian, twayblade, woad, yarrow, zedoary, wood-roof, tobacco, ladies mantle, clowns-woundwort, fox-gloves, hislop.

Y

Y

Yellow Jaundies; See Jaundies

Here

Here followeth some examples of such griefs and infirmities which were by the Rules aforesaid both Astrologically Discovered and Cured.

I shall relate only two Cures done at Oxon: I could have inserted many more done within that City during the time of my abode there, but I am unwilling over-much to enlarge my Book, or trouble the Reader therewith; these two being enough for satisfaction.

1. I cured the Daughter of Mr. Brown living in *High-street* in Oxon, Anno 1658. This was the first cure I did within that City: This Maid having been about Twelve moneths under the Cure of several *Doctors*, and her Father finding that her grief rather increased than diminished, and hearing by some what great Cures I had done in other places, came unto me, and after some communication I erected a Figure, by which, according unto the rules of *Astrology* I quickly found what was the Distemper, and the cause thereof; which I am confident no Drug-*Doctor* could do by the Urine: her grief proceeding from an extraordinary distemper of the heart and brain, and not without some rising in the throat by Flegm, and ill Matter settled between Throat and Stomack; her condition for the time being, was as followeth; She had near a dozen fits a day, which took her somewhat like the falling-sickness, but mixt with Convulsion, for during the time of her fit, she seemed senseless with some small striving, and so revived again, but not without some sighing and sadness: She was afflicted under the *Sun* and *Mercury*, the one having predominancy over the heart, the other the brain, and so by consequence the Nerves and Arteries oppressed; the one causing deadness, the other senselessness for the time being of her fit: I judged it to be one kind of Evil, which would without question (if not cured) have turned unto that which is usually called, the *Kings-Evil*; for in length of time, when the Nerves are oppressed, it many times causeth white kernels, swellings sometimes in the Throat, and at other times in the Eyes, and indeed in any part of the body, more especially in that part signified by the Sign wherein the principle significator of the sick is afflicted, and then, but not before it's usually called the *Kings-Evil*: The way of cure, was as followeth in the first place I gave her three solary herbs to wear about her, having a vertue agreeing with the nature of Gold, and serveth instead of Gold, for
as

as Gold is under the dominion of the *Sun* as being a Metal, so likewise are many herbs and plants under the dominion of the *Sun* accordingly as being vegetable, and being gathered at the right Planetary hours according unto their number worketh the same effects in cure, being worn or otherwise. This cure was effected by such herbs suitable to the grief which were by antipathy unto *Mercury*, a Planet cold and dry, viz. under *Jupiter*, a Planet hot and moist, but by herbs which were by sympathy, under the *Sun*, for let the *Sun* be strong or weak there is no opposing of him, as being fountain of life; or in all cures whatsoever, herbs of the *Sun* must be used, and the rather in this cure, by reason the Maid was by nature Melancholy, and likewise afflicted under *Mercury* a Melancholy Planet. In all kinds of *Evils*, the plants and herbs used for cure, must be gathered at the right Planetary hours according unto their virtues and numbers: had this Maid been by nature Cholerick, then we might have used herbs under *Venus*, or the *Moon*, as being afflicted under the *Sun*, for in all cures we must help to support Natures defects, so well, as to fortify the Heart; but most usually Melancholy People are afflicted under Melancholy cold Planet: and Cholerick People under hot planets, more especially in *Evils*, for every Element Naturally doth sympathise with its own like, and doth more vehemently strike thereupon then on the contrary, even as the actions of Men and Women do naturally sympathise with their Complexions be it Choller, or Melancholy, &c.

*An other Cure done in Oxon on the Daughter of
Mr. Collens a Baker, Anno 1669.*

THis Maid for some time was troubled with Convulsion-fits, now her Parents being willing to have remedy, went unto several Doctors, and others for remedy, who used such Physicall means, and other remedys as they thought meet: at length they used hot bathes wherein they shrunk up both her legs, after which, not knowing what more to do for her, they willingly left the Cure; by which it appeared, that the remedy was worse than the disease; for instead of curing her distemper, they left her limbs useless; whereupon, hearing of me, and the many great cures which I had done for others, they came unto me, desiring to know, whether I could help her distemper, and cure her limbs? for as they said, having spent much money upon her already, they would not willingly part with any more, except I would undertake to perfect the

the Cure: After some discourse, having taken an exact time whereby to erect my Figure, and finding that it was Radical by the rule of *Astrology*, I found that the Maid was curable; whereupon, having agre'd with them for the Cure, at a price, provided if I did not perfect the cure, I was to lose both my charges and pains: I made entrance thereupon, and within some short time I did (through Gods blessing) recover both her health and Limbs, and she hath continued ever since. By the Figure, I found that the *Moon* and *Mercury* were Principally concerned, as having the greatest Predominancy over her distemper, the one ruling over the bulck of the brain, the other over the acting and sensitive part of motion, and so between them making her fits violent and strong: These afflicting Planets having relation to the Twelfth House, (and no Fortune) or Lord of the Tenth House, enterposing, gave strong suspicion of an Evil upon the Maid, neither in my opinion was it otherwise: and that was one great reason why the Doctors and others could not help her; for Evils are of that nature that except they be cured by the rules of *Astrology* (without a Miracle) they are seldom, or never cured, for the more they are tampered with, the worse commonly they will be; for in this condition, those herbs and plants which are used, must be gathered at the right Planetary hours, and according to their Numbers, Elemental Qualities, and Vertues, as I have elsewhere expressed; the manner of cure was as followeth, *First*, having gotten three solary Plants which were gathered at the hour of the *Sun*, I gave them the Maid to wear about her Neck instead of Gold, for as Gold is a Metal under the *Sun*, and hath a strong vertue to withstand the Evil, so likewise such herbs which are under the *Sun* are approved to have the same vertue accordingly, being gathered as aforesaid. *Secondly* I made choice of such herbs and plants which were Antipathetical unto the *Moon* and *Mercury*; and so to oppose *Mercury*, I took herbs under the Dominion of *Jupiter* a Planet hot and moist, whereas *Mercury* is cold and dry and to oppose the *Moon*, a Planet cold and moist, I took herbs under *Mars* and the *Sun* both hot and dry, out of which herbs being collected according unto their Numbers, Elemental Qualities and Vertues, and gathered at the right Planetary hours: I made Dyets, drinks Oyles, and Cattaplasms. The manner how to make them I have shewed elsewhere in this Book: only to the Oyl applyed unto her Lees, I did mix it with oyle of young Puppies under nine days old, and with the jelly of Calves Legs which did help cause the sinews being shrunk to extend and stretch forth: after I had used this oyl about nine days, having gotten good help, we stretched forth her Leggs and did splēt them fast, and about a week after she assayed to move with Crutches, after which continuing the oymment, and keeping her Leggs splitted in some short time being

young she recovered: also by Dyet-drinks & applying Cataplasms to the hand-wrists, not omitting Planetary oyles, applyed to the heart and brain made out of those herbs collected as aforesaid, she was likewise recovered of her Convulsion Fits, but against the good will and liking of those who had her formerly in cure, and some others their partakers, for it seems they were so troubled about the cure by reason they could not do it, that they made the *Vice Chancellour* acquainted therewith, pretending that I had cured this Maid by unlawful means, whereupon, Mr *Collins* this Maides Father was sent for, to give him account concerning the way and means used for his daughters cure, who it seems gave him such ample satisfaction herein, that I never was much troubled more, only the said *Chancellour* sent two Schollers to dispute with me, the one was, as I was informed a Doctor, the other a Master of Arts who after two or three hours discourse, were fully satisfied concerning the Legallity of my Art and Profession and as they told me at parting, they did believe, I should have no more trouble therein, yet notwithstanding, those who were my adversaries would not rest contented, but did on the Sabbath day put up Bills unto the Ministers to Pray and Preach against me, and my Art; which when I understood, I could not forbear to smile, remembering a pretty story of a rich Usurer who lived in *London*. A Friend of his desired him to go with him to hear a Sermon, the Preacher having notice of his coming spake much against Usury and Usurers, and all those that went unto them; whereupon, the Sermon being ended, the Usurers Friend askt him how he liked the Sermon, he said very well, and wished there more such Preachers, why said his friend? to speak against you, and all those of your Profession? I care not for that said the Usurer, for the more its cryed down, and the fewer there be of my Profession, the more custom I shall have; for the Usurer was resolved to Preach while they could against it, never to give over his Trade. And the truth is, after the Ministers had Preached against me and my art, I had twice so much custom as I had before, for they could not have done me better service for many which before had not heard of me made much enquiring after me, hearing what great cures I had done. Not long after came two men who warned me to depart by a day, pretending they had order, I was informed they were *Apothecaries* however to avoid trouble, in regard I was no graduat Doctor, nor yet free of the City, I thought it best to depart and live where I formerly had done in the Parish of *Aldermarston* near *Reading*: but the Citizens never left me, for unto this day, I have many cures out of the City, and places near adjoyning notwithstanding, I live ten miles distant. Would I have been at the charge of a License I would have lived there in spite of all my adversaries, but I am well pleased to live where I am having practice enough.

One

One Cure lately done in Bark-shire, Anno. 1667.

One Mr. *Peter Wickenfs*, living in the Parish of *Tile-hurst*, in the County of *Berks*, having lain Bed-rid for some time past, who could wagg neither hands nor legs, he made tryal of many Physicians, Mountebanks and others, but could find no help, continuing rather worse than any whit amending: at length he sent to me, for as I have already declared, I am seldom imployed but in case of great necessity, (the reasons I have shewed elsewhere;) and having by the rules of *Astrology* discovered the grief with its cause and termination: I did undertake the cure at a price, and did perform the same in about eight weeks time, he hath been since at *London* and hath gone several other journeys, and hath continued well unto this present time of my writing hereof: The cure was performed as followeth, Having by the rules of *Astrology* discovered *Saturn* to be the afflicting Planet who was both weak and peregrine, I effected the cure by antipathy, viz. by herbs under the dominion of *Jupiter*, and *Sol*; what herbs are good for *dead-Palsies* I have set down elsewhere in this book, and likewise under what Planet each herb is governed out of which having collected a select number agreeing unto each Planet by the rules before going: I did make both Oyles. Cataplasms, and Dyet-drinks, with the Oyles we annointed the brain, reins of his back, cliches of his armes, groyn, knees, and anckles, together with heart and stomack. The Cataplasms we applyed to the feet, and hand-wrists. The Dyet-drink I ordered him to take three times a day, viz. morning, and after dinner, and at night. I also ordered him to take Water-grewel made with herbs suitable unto his condition every morning, about an hour after he had taken the Dyet-drinks; sometimes in this infirmity we use Suffumigations to the head more especially when we find the Patient under a cold dryth: also the dyet and food which they eat who are in this condition must be nutritive and of easy digestion; the Patients in this condition will be very apt to be bound in their body, not only for want of exercise, but also by reason the applications are for the most part hot, wherefore sometimes we give them Glisters, Pills, or Suppositers according unto discretion.

Here followeth the way Astrologically not only to discover but also to cure all sorts of Evils, together with that commonly called, the Kings-Evils.

Concerning the Evil commonly called the Kings-Evil, and the Cure thereof as followeth.

IT'S generally called the *Kings-Evil*, In regard it pleased God to give the Kings of this Nation that great gift of curing these kinds of infirmities: 'Tis not as many foolishly do imagine, called the *Kings-Evil* in regard of any sins by them committed, and so for that cause it should fall upon the Subject: for the *Evil* is directly from themselves occasioned by some extraordinary distemper of the brain, and so from thence dispersed by the Nerves into several parts of the body sometime I have known it fall into the Eyes, and at other times into the Neck and Throat with white kernels, swellings; and sometimes 'twill be in any other parts of the body and the swelling is alwayes white. Now in regard that Chyrurgions and Doctors in former times were ignorant, not only of the Cause, but also of the way of cure by reason it lay wholly in the Nerves, for these kinds of *Evils* coming wholly from the Brain as aforesaid: at the first beginning never toucheth upon the Flesh, Brain, or Blood, only the Nerves are puffed up and riseth in kernels white, whereupon such applications which usually cured other swellings were clear antipathetical unto these kinds of swellings, and rather increased than any way diminished their pain: I have cured many of this kind of *Evil* also, as is well known unto many in the Country. Many times it falleth out to be in the *Optick-Nerves*, and then the Eyes are in a very sad condition. About a year ago I cured the Daughter of one *John Alexander*, living in *Mortimer* in the County of *Berks*, she was taken in both Eyes, they were so cloased up, that she could not endure to have them opened whereby to apply any remedy, she lay thus above six moneths quite blind, besides what time the grief was drawing on before, and the more they tampered with her the worse she was; at length they were fearful that her Eyes would perish in her head, (as it seems one Maids did who was of their acquaintance,) whereupon they came to me and having agreed upon the price for the cure. I did undertake and perform it in about a moneths space; the manner how I did perform it I shall relate

late before I conclude, I do find that in former ages multitudes perished through these kinds of Evils, by reason (as I said before) that Doctors and Chyrurgeons were ignorant of the true cause of the distemper, and so by consequence of the cure; whereupon it pleased God to give this gift of healing, first, unto King *Edward* the 1. who for his piety was called the Confessor, who was the first *English* King, who succeeded after the *Deans* were extinguished, and after him successively this great gift hath continued unto the Kings of this Nation: I shall now proceed to set forth the way of cure, not only of this mans Daughter in question, but also how to cure it in any part of the body, provided it be taken in hand in time, before the Nerves, Flesh, and Bones are perished, for in length of time, if it be not cured, 'twill get into the Flesh, Bones, and Blood: and then in the end, commonly that Limb or Member of the Body, be it arm, foot, leg, and sometimes thigh and all is cut off: The way of curing this Maides eye, was as followeth. In the first place I made choice of three solary herbs which are esteemed good for the Nerves viz. rosemary, Angellica, and bawm, these herbs I caused to be made close up in a linnen cloath (taking a small quantity of each, being all gathered at the hour of the *Sun*) and gave it her to wear about her Neck instead of Gold, for as Gold is a Metal under the Dominion of the *Sun*, and hath a vertue to comfort the brain; for the *Sun* hath predominancy over the brain, as I have shewed elsewhere: see also these herbs being under the Dominion of the *Sun* hath the like sympathetick vertue to comfort the brain: accordingly also I made choice of a select number of solary herbs to make a Dyer-drink by way of decoction; and likewise to make an oyl to annoynt the brain. But unto the Eyes I applyed only Celandine-water, given in a small tincture of *Roman-Vitriol*; but at the first beginning of the Cure, I did for a few dayes apply raw-fresh meat to the powl or Neck to help dry and divert the humour from the Eyes; by this means through Gods blessing she was soon recovered. Now the way to cure this kind of Evil when it setteth in any other part of the body, is as followeth, You must in the first place make use of three Solary Herbs, as aforesaid, to wear about their neck: also you must make a bath of Solary Herbs, according unto the number before mentioned, belonging unto the *Sun*, and being gathered at the right Planetary hour: also out of the same herbs, you must make an oymntment, and once a day you must bath the place grieved pretty hot, and then immediately with this oymntment annoynt it, and keep it moderately warm, you must be sure

to make choice of such solary herbs, which are esteemed good for the brain and nerves, as you will find in this Book elsewhere: I shall relate one *Example*, This year I cured a Maid, who was the only daughter of Mr. *Henry Bulstrode*, living in *Warfield* Parish in the County of *Berks*, she had the evil in her ear and right side of her head, being most grievously pained therewith: Her Father tryed many Doctors and others to his great cost and charge, but instead of mending she grew worse every day than other, and the more they tampered with her, the more she was afflicted; the swelling was white, she was in this condition about nine moneths: at length finding no remedy, and hearing by some of his Neighbours, what great cures I had done for others, her Father came unto me, and having agreed with me about the charge, I did undertake the cure, and in about six weeks time did perfect the cure accordingly. The way which I used was according to what I have already declared: *Viz.* By Diet-drinks, Baths ointments, and herbs to wear about her neck, as is before expressed. All the herbs used were Solary, and gathered at the true planetary hour, agreeing with the number attributed to the *Sun*.

Note, That when the *Sun* or any other planet, whose herbs you intend to use be strong in the heavens, the lesser numbers will serve; but when they are weak then the greater numbers must be used: A planet is said to be strong when he is in essential dignities, and weak when out of dignities in the heavens, the reasons I have shewed elsewhere in this Book.

Another kind of Evil, commonly called Atake.

MOST People call this kind of Evil *Atake*, by reason, that the Patient is on the sudden perplexed with great pain, whereas usually natural infirmities doe first mind the Patient, before it increaseth unto extreamity, according as the influence of the afflicting Planets draweth unto partile aspect of the significator of the Patient; and if a figure be set for the time, when the pain did first assault the patient, one may by the rules of Astrology easily discover from what cause the grief came, and whether natural or from Witchcraft.

The way which the Witches usually take for to afflict Man or Beast in this kind, is as I conceive, done by image or model made in the likeness of that Man or Beast they intend to work mischief upon, and by the subtilty of the Devil made at such hours and times, when it shall work most powerful upon

upon them by thorn, pin, or needle prickt into that Limb or part of the Image, which answereth to that limb or member of the body afflicted. For *Example*, I shall relate what happened lately as I am credibly informed. An Old woman, who lived near the *Devises* in *Wiltshire*, (she was imprisoned about the time, when I began to write this book, in *anno* 1667. for the fact) being in a lone place was observed to stoop and imploy her self in digging or making a hole in the earth. Now immediately after she was gone, they went to the place, and there found an image like a man with a thorn prickt into it, at which time there was a man in the Parish, who was in great tormenting pain in one of his limbs, which by compare did answer to that limb prickt with a thorn into the image: and when they took forth the thorn, the man had present ease, but when they put the thorn in again the man was tormented. When witchcraft is wrought only by image prickt as aforesaid, the Patient is usually pained outwardly, in one limb, member, or part of the body and the swelling if any is usually white: There is no pain whatsoever more tormenting, than it, and commonly such pains are white swellings; and usually with most people called evils or *Takes*, not thinking from what cause it cometh. Yet I am of opinion and do find by experience, that all white swellings are not such evils, which cometh from evil persons, for it may proceed from some extraordinary distemper of the nerves, such as is the evil commonly called the Kings evil, as I have already declared. Its observable that in all kinds of evil, the more they are tempered with the worse they are; for except the right way of remedies be applyed, the Patient will be but the more tormented: I know many have lost their limbs and sometimes life, and all in regard those who have undertaken to cure them, being unskilled in the way of Astrology could not effect the cure. I have cured many, who have been taken in this condition, and to my knowledge have never failed, where the Patient was cureable but when the bones, sinews, nerves, and arteries, and flesh is perished before one begins, and joynts dislocated, then there can be no perfect cure expected, although some good may be wrought in staying farther proceedings. There is no grief or infirmity whatsoever, but may through Witchcraft and Sorcery, by the help of the Devil be wrought upon the bodies of men and beast, and I could instance many, which I have cured. I shall mention two examples: The first being a cure done upon a Maid living at *Newton* near *Newbery* in the County of *Berks*, she lay two years bed-ridden, and could wag neither hand nor foot; her father told me

me he had tryed many Doctors, which cost him above an hundred pounds, but she was never the better, but rather the worse; she took no sustenance, save onely verjuice posset, For if at any time she took ought else, she soon did vomit it up all, her body and limbs outward, were taken in the nature of a dead Palsie and her inward parts with a great stop at the breast and stomack, her Father told me the time when she first took her bed, by which I erected a Scheme, and according unto the rules of Astrology, I told her Father, I found she was taken either by Witchcraft or Sorcery, if not both, and that was the reason why the drug Doctors could not help her; I undertook the cure at a price, and within eight weeks, I recovered both her body and limbs, and she hath continued well ever since, it being above nine years ago, since the cure was done. *The Way how to cure either Witchcraft or Sorcery is set down in another place in this Book.*

The Cure was effected.

In the first place I endeavoured to afflict the Witch; and then by diet drinks and ointments made of planetary herbs antipathetical unto the afflicting planet (being Saturn) gathered at the planetary hours, their qualities, virtues, and numbers, corresponding; the herbs used were under the dominion of the Sun and Jupiter. It appeareth that both Witchcraft and Sorcery had been wrought upon the Maid, by reason that both her limbs outward, and body inward, were afflicted as aforesaid. Objection, If Witchcraft worketh alone only but upon one limb or member of the body as before is declared; then how cometh it to pass, that her whole body and limbs generally were thus made useles, To which I answer that if the thorn, pin or needle were prickt in the head, when the sign that is the Moon was in Aries, and that the infortunes as instance Saturn were in bad aspect unto her (as probable it was) when the Witch first began her mischief, then it might unhappily work mischief or damage unto the whole body: for it standeth by good reason that if the brain, which is the fountain from whence the Nerves do proceed be oppressed, that then the motion of the whole body must needs be obstructed, for the Nerves which is a small string that runneth under the veins throughout the whole frame of the body proceeding from the brain are the onely sensitive part of motion; Insomuch that if a Chirurgion happen to prick a nerve, when he letteth any one blood, the limb will be in danger to be useles, and I heard of two, who lost the use of their arms thereby When I lived in Oxford, and as it fareth with the body to be senceles and so useles, when the brain and nerves are oppressed, so

likewise it fareth with the body, as being dead, and void of life, when the heart and arteries are oppressed, I shall instance one example hereof, about eight or nine years ago I cured a Maid, whose name was *Mary Boyer*, she was about eighteen years of age, her Father, together with this maid did live in *Glassenbury*, being above eight miles from my dwelling: he brought her to my house where I now dwell to be cured; her condition was as followeth, Every day near the same hour she was taken with a great pain and pricking at her heart, and then immediately, sounding fits followed, lasting two or three hours; she was above twelve moneths in this condition before I undertook the cure; and as her Father told me, he had been at great charge going after many Doctors, and yet notwithstanding, was rather worse, than any whit amended, and no marvel, for how can any Doctor cure such distempers, when they are ignorant of the cause, for Witchcraft or Sorcery can no way be discovered, nor yet cured, but by the way of *Astrology*, except a Miracle be wrought, 'tis true, God can do what he pleaseth; but I never knew, or heard of any Man or Beast that was cured (since the Apostles times) that were bewitched, any other way, than by the *Astrological* way of Physick: and 'tis a great mercy, that God is pleased to raise up, and to give knowledge unto a mortal man to do it; for, although the afflictions of this kind cometh from the Devil and his instruments, which we commonly call evils or takes, yet the cure cometh by, and through Gods blessing upon the honest industry of the *Astrologers* and *Philosophers*, who are the men only acquainted with these kinds of cures: and as it pleaseth God to suffer the Devil and his Instruments the Witches to afflict his people, by reason of their neglect of duty and Prayer: so again, it pleaseth God through Prayers joyned with lawful means, to take off their power, and to return the evil back from whence it came, and so to have their infirmities and diseases cured: these cures are not done as many foolishly do imagine, by such who are called white Witches, for the white Witches and the black Witches are all one, as I shall make appear, and tis but a mere cheat or delusion, for the one Witch by image or meddel afflicts the Patient by thorn, pin, or needle prickt into it. The other Witch being Confederate gives forth, that she can cure, whereupon, when the Patient cometh, these two confederate Witches divides the gain, and the cure is quickly done, for tis but pulling forth the thorn or pin, out of the image, and the Patient is cured; but I have known sometimes when the Patients have been ill of long Continuance and

so the grief being gotten into the flesh, bones, blood, nerves, arteries and the like, that then they could not cure them, for then Remedies proper made with planetary herbs, as dyet-drinks, bathes, oyntments, and such like remedies, as I have elsewhere expressed, must be used; for 'tis not enough when gotten into the flesh and blood, to take out the thorn or pin; and those who go unto such cunning women, if they stay too long as aforesaid, are afterwards inforced to come unto me, or some others, who are skilled in the Art of *Astrology* and *Philosophy* for cure, for Witches cannot help them; and I have known sometimes, that suspected Witches when they could not help their Patients. have come unto me for remedies, and I have cured them.

I shall relate the manner how the Cure was effected upon the Maid before mentioned, with some passages which happened thereupon.

IN the first place, for the encouragement of all such who are conversant in daily Prayer unto God, I shall relate what I have proved by many examples, for in all my Practice, I could never find, that ever any man, or woman that did daily pray, especially in the morning, were ever taken in the snare of Witchcraft that day; and this maid now in question, was as a man may say, taken napping; I shall relate the manner how she became insnared: but first I shall declare, what happened between her father, and myself concerning her devotion: after her father and myself were agreed about the Cure, I told him, 'twas pitty that she did neglect her duty towards God, for if she had used daily Prayer, she had never been brought into this condition; he answered, that to his knowledge that could not be the cause, for she did usually every morning pray, before she went forth of her Chamber: then I told him, that if she would affirm it upon oath if called thereunto, I would cure her for nothing, more especially, if she prayed that day she was took in this condition, whereupon he called in the maid, and after some exhortations given, I askt her the question, she answered, that she did not pray that morning when she was taken in this condition and desired her father not to be angry, and she would declare the reason of her neglect, which was as followeth, her Mother being minded to brew, called her up

Very early in the morning to fetch water from the Conduit, now the custom is, first come, first served; it so fell out, that this maid and another maid meeting at the place, fell together by the ears concerning who should be first served, whereupon, the other maid being worsted vowed revenge; and the same day immediately after, she was taken in this condition, as I shall relate: now her Father told me, that the other maid lived with one who was much suspected to be a Witch, and according unto my Figure which was set for the day and hour when she was first taken in this condition, I found, that she was afflicted by the Planet *Saturn*, Lord of the twelfth, which is the house of Witchcraft, which Planet, according unto the rules of *Astrology* did exactly personate the suspected Witch. The power of Witchcraft was so strongly wrought upon this maid, that for twelve moneths together she could not go into any Bed until after midnight; besides her daily fits, which usually took her near one hour of the day as followeth; first, when the fit began it would prick about her heart, as if needles were thrust into her, and then immediately after it would disperse throughout her whole body by the arteries, and then for some hours she would seem dead: and further, the power of Witchcraft was so strong upon her, that if at any time of the day, or night, (before midnight) she did but touch any bed, she would immediately fall into a fit, as I at her first coming did make several tryals, I conceive, that the Witch did not only work by Witchcraft alone, by Image prickt into the heart which by sympathy, through the subtilty of the Devil did work upon the heart and arteries of the maid, but also did use some way of Sorcery whereby to afflict her inward parts, for she was much troubled with griping pains in her belly and stomack, whereas formerly she was healthful: now the way used for the curing of this maid, was as followeth, first, according unto the rules hereafter mentioned, I did endeavour to afflict the Witch to the end, she might forbear to act any farther in her villany. Secondly I made her dyet drinks, by decoctions with such herbs being gathered at their right planetary hours, which were under the dominion of the *Sun* and *Jupiter*, being antipathetical unto the afflicting Planet *Saturn*; and likewise with those herbs I made oynments proper to comfort the heart and arteries, with cataplasms to the hand-wrists, sometimes when I found the veins high, I let her blood, fearing the arteries might be oppressed thereby, for as I have already declared the arteries and nerves run both under the veins: I likewise for a time accustomed her to eat hearts toyled, baked, or stewed, which might by sym-

patly

pathy help to fortify her heart: I also gave her water-grewel made with such herbs which were agreeable to her condition, to be taken an hour after she had taken her dyet-drink every morning as indeed we usually do in all distempers, according unto which rules before going this maid was well and perfectly cured within ten weeks, notwithstanding, she was above twelve monerhs in this condition before she came unto me: and notwithstanding, her Father as he told me had tryed many Doctors to his great charge, for as in this, so in all other kinds of evils, the more they are tampered with the worse the patient will be, except they had the knowledge by the rules of *Astrology* and *Philosophy* to understand the way of Cure.

Another kind of Evil which cometh from Sorcery.

I find by experience, that there is another kind of Evil wherewith many are infected, and I shall instance one example. A woman living at a place called *Nutbeam* within a mile of *Way-hill* where once a year the great fair is kept, was taken with this kind of evil as followeth: the cause of this womans distemper was from Sorcery, as by my Figure was discovered and the party suspected was the Minister of the Parish, by my Figure described to be a man of *Saturn*, in the times of *Mercury*, which signifies a man of reasonable stature swarthy complection, and of a lumpish countenance, and sad or black hair; he was a man of small wealth, only hired to execute the office or Function, for the time being: the occasion which moved him to do it, was, as the woman told me, because she would not trust him for mault; whereupon he threatned revenge, and at a gossiping feast he had the opportunity to do it, as followeth; First, he moved to have a health go round the table, and so did undertake to spice every ones cup, but when it came unto this womans turn to drink, she did observe, that he took spice out of another paper which he had prepared, pretending that it was all one: this woman told me she was not willing to take it, fearing least he should do her some mischief; but being unwilling to disturb the company, well-hoping that his malice would not have lasted so long, she drank it, after which, before the day was ended, she began to be very ill; being taken with a great pain and griping in her belly, and likewise every day encreased in bigness of body, being grown so big as three ordinary women, insomuch, at length a reasonable horse could not well carry

carry her. she tryed many Doctors, and spent much money, but could find no help, at length hearing of me, her husband brought her unto me; she was above two years in this condition before I did undertake the cure, yet notwithstanding I did recover her in about three moneths time, staying not only her griping pains in her belly, but also, did very much lessen the extream growth of her body: The way which I used for her recovery was, by decoctions, oyntments bathes, sweats and glisters: she was taken under *Saturn* who was Lord of the twelfth house, and in the ascendant: the cure was performed by antipathy, viz. with herbs under the *Sun*, *Mars*, and *Jupiter*: what herbs are good for Dropfical humours under the Planets before mentioned, you may find in this Book; and likewise, how to make decoctions, bathes, oyls, and glisters, suitable unto her condition. Now concerning this Minister, I shall relate what followed, I having by my Art made some discovery, and this woman for the reasons aforesaid, justly suspecting him, both she and her husband were minded to have him before a Justice, but that I somewhat disheartned them, and told them, that the discovery which I had made, could be no evidence against him, whereby to implead: but not long after, this Priest having upon some other occasion differed with an other of his Parishioners, after Prayers ended, his Son standing in the Church-yard, this Minister came unto him, took off his hatt and gave him a rap on the head, saying, (before some of the Neighbours) *Thou shalt lye by it some time for thy Fathers sake*: immediately after, this Boy, being very sick, took his bed, and came no more abroad in a long time: whereupon, this Womans Husband, and the Boys Father resolves to prosecute against him, and accordingly, sent for a Warrant, intending to have him before a Justice, but the Priest having some notice thereof fled, and as I am informed, was never heard of unto this day.

Another Cure done upon a Boy living at Throxford, in the County of Berks, who was suddenly struck dumb, and so continued during the space of three years.

I Shall in the first place relate the manner how this Boy was taken in this condition: as followeth, This Boy living with his Uncle (his Father being dead) was imployed to drive, and fetch home milch beasts, being kept for a dairy; now in a morning being holy day having on his best array, being somewhat pleasant, meets with a woman, who was very
much

much suspected to be a Witch, and minding to make sport with her, calls her old witch, demanding whether she was going, she not answering, he threw several stones at her, with that she began to be angry, and saith unto him (as the boy after he could speak related) sirrah I will make you hold your tongue, using many threatening speeches; and indeavoured to run after the boy, who was too nimble on foot for her: After which time during three years, as abovesaid, he became speechless and seeming simple. and so might without question have continued unto this day (without miracle) had not the Astrological way been used both for the discovery and recovery of his distemper. The Friends of this boy told me they had spent much mony about his cure. but to no purpose, having as they said tryed many Doctors and others, insomuch that they thought him uncureable: But by accident hearing of me. and of the many cures by me done, the friends of this boy came unto me, desiring to know whether I would undertake to help him to his speech again: I ask'd them, if they could tell the time, when he first lost his speech, which they readily told me. It being done upon a holy day, they could the better do it, whereupon having erected a figure, according unto the day or time given, I quickly found the cause of his distemper (without which there could be no cure wrought) and told them, that I was confident through Gods blessing, that I could help them. The Planet afflicting was h a cold, dry, melancholly, earthy, evil Planet: the defect lay wholly in the *Vvula* or *Gargarean*; and as men who are taken with extream cold, which usually setteth in this part, are seemingly speechless, or at least speak with little or low voice, so this boy being more vehemently afflicted under so sad a cold planet, could not speak at all: And likewise he seemed to be foolish, for there was a great cold defect in the brain and head, so well as in the *Vvula*. Now having by the Rules of Art discovered the cause so well as the distemper it self; the friends of this boy and myself agreed upon a price for the cure, which I performed in less then a months space. The cure was effected as followeth, having in the first place by the rules hereafter mentioned, endeavoured to afflict the Witch, that so she might be discouraged to act any further in her mischief. I used herbs antipathetical unto the afflicting planet being *Saturn*, viz. Herbs under the dominion of the *Sun* and *Jupiter*, according unto their numbers and virtues, being gathered at their right planetary hours, three of which herbs being under the dominion of the *un*. I caused him to wear about his neck, it being in virtue answerable unto gold, and a number which properly belongeth

longeth unto the *Sun*, as I have shewed elsewhere, and as gold is a metal under the dominion of the *Sun*, and hath a virtue to withstand all kinds of evils, and to comfort the heart, arteries, and vital spirits. so likewise hath these herbs under his dominion the like properties, as also the ruby amongst stones; Generally all those pains, aches, distempers or afflictions, which are caused by Witchcraft are called Evils, and sometimes these kinds of Evils will turn into white kernels, swellings, proceeding from some extraordinary distemper in the nerves (as I have elsewhere expressed, and then its usually called *the Kings Evil*.) Having collected my herbs together according unto their numbers and virtues, being under the dominion of the *Sun* and *Jupiter*, as aforesaid, and caused a mixture, then out of these herbs, we usually make diet drinks, ointments, and suffumigations; of the diet drink, I gave him three times a day, viz. Morning, afternoon, and night, also every morning we usually give them water-grewel made with some of those herbs about an hour after they have taken the diet drink, by which means through Gods blessing the boy within a month was cured, and hath so continued ever since. I believe it will be a warning unto him, how to meddle with such Creatures in a morning without prayer. I shall relate one passage, which happened between the Boys Uncle and my self, as followeth. The month being expired, which was the time set for the Boys cure, he came to see whether the Boy could speak or no, whereupon I called in the boy and bad him speak to his uncle, which he did, desiring to know how all his friends did; whereupon his Uncle seemed to be much troubled, and sad, for as he told me afterwards, he did verily believe, that I had infused a spirit into the boy to make him speak; and his reason was because the Doctors and others, who had undertaken to help him (but could not) said he would never be cured; as they verily believed by any man whatsoever: whereupon the boys Uncle desired me to keep him somewhat longer, and then he would come and bring money for the cure: The reason why he brought no money with him, was, because he did not believe I could help him; and he made his bargain so, that if I did not cure the boy, I was to have nought for my charge and pains. And about a week after he came privately to my Servants, desiring to speak with the boy, which he did, and then, but not before he was satisfied, for the boy could both pray and readily give answers unto questions. After which, about a week following, he came again with one of his Neighbours, who both heard the boy speak and pray again, and was

was fully satisfied, paying me, what we had agreed upon for the cure. It seems they were not onely disheartened by Physitians, but also hearing that I did many times set figures, concerning Nativities, thefts, strays, and fugitives, &c. As though I had wrought the cure by unlawful means. But before we parted, I gave them both such ample satisfaction, that they went away well contented and satisfied, being joyful, that it was their good hap to come unto me.

Now whether this Boy was by this woman bewitched or whether it pleased God to lay such an affliction upon the Boy. It may be a question worthy of answer; unto which I shall briefly reply in point of art, That in regard the only afflicting planet was Lord of the twelfth and an evil planet, I did conclude that the infirmity might proceed from fascination or witchcraft, but not without Gods permission, for (as I have elsewhere declared) if we neglect daily prayers, we lie lyable unto the assaults of *Sathan*, and his Instruments for the time being; especially in our bodies: For our Saviour *Jesus Christ* taught us to pray daily, not only for bread but also to deliver us from evil, wherein, if we fail, the fault is ours.

How to make the Sympathetical Powder with the way to apply the same, for the curing of wounds, and sundry distempers: Especially such which any way concern the blood or vital spirits.

TAke of *Roman vitriol* six or eight ounces, beat it very small in a mortar, then search it through a fine search, do it when the *Sun* enters *Leo*, which is about the twelfth of *July*, then spread it finely upon an earthen glased pan, set it daily in the heat of the *Sun* during forty days, and keep it warm at night, and be careful it takes no wet or cold, afterwards you must continually keep it dry, with this powder alone kept dry and warm, great cures may be done, I shall instance one Example, A Brother of mine living in *Southcote* near *Reading* in the time of the late war had a Mastiffe Dog shot into the neck and head, with a brace of bullets. The dog being very much swell'd, lay pining away and was in appearance near unto death. A Gent. who came by accident having some of this powder in his pocket was desirous to make some tryal thereof upon this Dog, whereupon with a linnen cloth we took some of the corruption, which was about his neck, and immediately applyed a small quantity of the

the powder unto it keeping it very warm, whereupon presently the Dog revived, stood up and wagged his tail; then presently for further tryal, we laid the powder with the corruption to the air, and then the Dog fell down as dead again, shivering, and then immediately we closed it up again, and ever afterwards kept it warm, and the Dog in a short time recovered.

The Way to apply this Powder for the curing of distempers and infirmities; especially such, wherein the Blood and vital Spirits are concerned.

When you are minded to cure any disease or infirmity, you must by the help of this Book take notice what herbs are good to be used to cure the grief or infirmity, out of which you must take a select number according unto their elemental qualities and virtues, being rightly appropriated unto their severall planets, and gathered at the right planetary hours, which this Book will sufficiently instruct you, dry them so that you may pound them and searce them into fine powder. Then take the quantity of half a dram thereof, and the like quantity of the Sympathetical powder, and mix them well together in a Mortar, ever after keeping the powder warm and dry: and when you are minded to cure thereby, you must warm the powder very well over a few coals, and while its warm put a small quantity of the Patients blood into it, and mix it very well together, always keeping it warm, and so make it up in a little bag, and let the Patient wear it next their skin, that so it may always be kept warm. I have by virtue of this powder done many very great cures, and should have still continued in this way of practice, but that I found many were unsatisfied, concerning the legality thereof, taking it for a kind of charm, by reason I ordered the patient to wear it about their necks, and I believe they did the rather conceipt so in regard, I did use to resolve many questions in Astrology, as Thefts, Strays, Fugitives, &c. There is but one danger in this way of cure, which is as followeth. If the Patient happen to lose this mixture from their necks or body wheresoever worn, or otherwise let it take cold, the grief will be apt to return again, more especially if the Patient be not perfectly recovered. But when the Patient is through well, than they may burn it. I could have inserted many cures, which I have effected by

vertue of this powder, I shall only mention one for example, as followeth about nine years ago, there lived a woman in *Newbery*, in the County of *Berks*, she was daily troubled with fits, which at the first, would begin with a kind of trembling about the heart, and from thence by degrees set all the arteries to work throughout her whole body, after which, for some hours she would be as seemingly dead, and could wagg neither arm or leg; for cure whereof, I let her blood in the heart vein, and having my powders made in readines, according unto what is before expressed; I mixt some of her blood with the powder, and while it was warm made it up into a little bag, which I caused her to wear about her neck, by vertue of which, not omitting dyet-drink suitable to her condition; she was in about a months space recovered; notwithstanding, she was near twelve moneths in this condition before she came unto me: The cure being perfected, her husband, according unto our agreement paid me for the cure, but it so chanced, that within some small time after, she carelessly lost this from her neck, whereupon, her fits began to mind her again, and more and more increased, insomuch, that she was almost so bad as at the first, for as I said before, except the patient be for some time perfectly well, at least a moneth, the grief will be apt to return, especially, when the principal matter of cure is lost or neglected, for its not sufficient in any distemper whatsoever. only to cure, except for a time there be a perfect settlement; for we daily find, that relapses are very dangerous and apt to befall many who think themselves well recovered: This womans husband came to me again, and told me, that his Wife was so bad as ever (being much discontented) he not knowing the reason; I askt him, whether she had not lost the little bag from her neck which I gave her to wear he told me he thought she had: the truth is, through carelessness she had lost it, whereupon, I once more let her blood, and did as is before expressed desiring her to take care of it, which she did; after which, she became well again, and her fits left her, and so hath continued well ever since, as I am informed. This cure being effected about eight or nine years ago.

The Unguent, or wonderful Oyntment for Wounds:
Composed of the four Elemental parts of Mans Body. The Seven Planets being applyed thereunto:
Its making, and use; followeth:

The Ingredients.

The Moss of a dead Mans Scull	2. ounces.
Of Mans Grease	2. ounces.
Of Mummy	$\frac{1}{2}$. ounce.
Of Mans Blood	$\frac{1}{2}$. ounce.
Oyl of Lindseed	2. ounces.
Oyl of Roses	2. ounces.
Bolearmeniack.	$\frac{1}{2}$. ounce.

The three last ingredients are the rather added unto it because it helpeth to bring it unto a subtile oyntment: and without question, there is also great vertue in them.

Elements.	Nature.	Completion.	Planets.
Water.	Cold and Moist.	Flegm.	Venus and Luna.
Fier.	Hot and Dry.	Choller.	Sol and Mars.
Earth.	Cold and Dry.	Melancholy.	Saturn & Mercury
Ayr.	Hot and Moist	Sanguine.	Jupiter.

ALL these things before mentioned must be mixt together and beaten well in a mortar until it become an oyntment then keep it in a close thing from ayr for your use. The way to use this Unguent whereby to cure, is as followeth: Take the blood or matter of the Wound upon the Weapon or Instrument which made the Wound: or otherwise, dry it upon a piece of wood, then put the wood into the oyntment, or else anoint the blood, being kept dry upon the wood with the oyntment, and keep it from air; you must every day wet a fresh linnen rag with the Urine of the Patient, and so bind up the wound: do it early every morning. Also you must be very careful that the oyntment which is applyed to the blood take no cold, with this Unguent wonderful things may be done if it be rightly managed according unto the directions aforesaid. I shall quote one example concerning the tryal of this Unguent, as followeth, One day being at dinner with
Sir

Sir Humphrey Forrester of Aldermaston in the County of Berks. The Gentlewoman, who usually waited on his Lady was extremely tormented with the tooth-ach, we caused her to prick her teeth with a tooth pick, and to blood it, immediately we put the tooth-pick into the ointment, and the Gentlewoman had present ease; after some short time, we took forth the tooth-pick, and put it into vinegar, whereupon she was presently in extream pain: We took the tooth-pick forth of the vinegar, and applyed it to the unguent, and she was immediately well, and so continued. I could have inserted many great cures done by virue of this unguent, which for brevities sake onely I am willing to omit.

Concerning Witchcraft, and Sorcery, with the cure thereof, as followeth.

THe way to know whether the patient be bewitched or not I have already set down, elsewhere in this Book. I find by experience, that those, who are taken in the snare of witchcraft are usually afflicted in some outward limb or member of the body caused by an image made in the likeness of man or beast, and through the subtilty of the Devil made at such hours and times, when by sympathy it shall reflect upon the man or beast whom they intend to hurt or destroy; it being done by thorn, pin, or needle prickt into that part of the image, which answereth unto that part of the body of man or beast wherein they are pained or grieved. An Example hereof I have already mentioned, concerning the Woman lately taken at the *Devises* in *Wiltshire*: But that which I conceive is the most usual way practised by Witches is most properly called Sorcery: For by the help of the Devil some poysonous matter is prepared, and mixt with some blood and vital spirit of the Witch, and so by smell or taste infused into the body of man or beast bewitched, or rather by which they are infected: For its observable in Philosophy: *Si acceperis terram cadaverosam cujuscunque viri mulierisue, qui notabili quocunque morbo moriebatur, eandemque des ullo masculo aut femina, eodem morbo contaminabuntur; in morbis aliquibus odore tantum hoc efficitur, Exempla gratia, in peste, Lue Venerea, seu morbo Gallico Elephantiasi sive Lepra.*


Those who are thus wrought upon by sorcery may be infected with most kinds of diseases whatsoever: As I have sufficiently discovered in my *Practice of Physick*. Besides I have known many things, which through sorcery have been so infected

fecte'd and spoile'd, as instance bear cream, and milk, whey, and such like, that neither Housewife or Dairy Maid could make any good use thereof. I shall relate one *Example* hereof. when I was a Boy my Father kept a Dairy at a place call'd *Shenfield* near *Reading*, and one of my Sisters had the charge thereof, upon a time my Father desired her to make some wilde curds, and to send them home; which she did endeavour to do, but could make none. The reason was, as she conceived because an Old woman (suspected for a Witch) was at that time denyed whey, who went muttering away discontented. The next day my Father came with one of his Brothers, named *John Blagrove*, a man of great knowledge in Astrology and Philosophy, as appears by his many works in print. Now my Father askt her why she sent him no curds, she told him, she could make none, notwithstanding she had used her best skill; and related what is aforesaid concerning the Woman suspected: Now my Fathers Brother aforesaid being desirous to make further tryal hereof went into the House, and caused the whey to be hung over the fire again which no sooner was done, but presently it rumbled, and made a noise, as if many bullets had been in it, whereupon he caused the Kettle and whey to be taken from the fire, and caused a greater fire to be made: He also called for a cord and an iron wedge, he took the cord, and bound the Kettle round about, and wrested it very hard, and then caused the Kettle with whey to be set over the fire again, and having heat the wedge red hot, put him into the whey, and immediately there was abundance of curds rose up, after which my Uncle sent a messenger to the suspected Witches house to know how she did, who brought word, that after much knocking at length she opened the door, where he found the Witch or suspected person shrunk up like a purse or leather put into the fire. By which it appeareth, that part of the vital spirit of the Witch was infused into the whey, for otherwise it could not have wrought so violently upon her, for should the poysonous matter, or thing be given or used alone without some blood or vital spirit of the Witch mingled with it, the burning of the patients blood or urin would not hurt them, or the putting this red hot wedg into the whey, could no way have afflicted her, which it did by Sympathy, as appeared by her body being shrunk up as aforesaid.

The true way to Cure both Witchcraft and Sorcery,
according unto the Authors experience and Pra-
ctice.

THE curing of such who are bewitched, is not done only by such, who are called white Witches, (as many foolish do imagine) for the white Witch and the black Witch are all one, as I have elsewhere expressed, they are but confederate Witches, the one Witch by thorn, pin, or needle pricks into the Image through the subtilty of the Devil causeth the infirmity, pain, or lameness; the other Witch giveth forth, that she can cure; and so when the friends of the bewitched cometh unto the white Witch, or cunning woman (they divide the gain) and the cure is quickly done, its but pulling forth, the thorn, pin or needle, and the Patient is cured, and I have been credibly informed by some who have gon to these cunning women, or white Witches; that their Cattle, or the Patient afflicted have been perfectly well before they have gotten home: but as I have already declared, after either man or beast have been bewitched above moneth, they cannot cure them, especially, if the pain continue in one place all that time. but sometimes they will move the thorn, pin, or needle into some other part of the body, that so they may have remedy when they come unto them; for after the pain or infirmity have been of above a moneth standing, the grief will get into the flesh, blood and vital parts, and then the pulling forth of the thorn, and the rest will do the Patient but little good, and cannot possibly help them, wherefore in this condition the Patients friends must of necessity repair unto such who are well skilled in *Astrological* and *Philosophical* way of cure as I shall declare in order hereunto, but before we proceed unto the way of cure, it will be necessary to shew, how to afflict the Witch, that so she may be discouraged to act any further in her mischief: for notwithstanding their witchcraft by image, as aforesaid, yet I seldom find, especially where the Patient hath been above a moneth bewitched, but that Sorcery is wrought so well as Witchcraft, upon the Patient; and sometimes immediately together with the Witchcraft, especially, where there are no confederate Witches, for the white Witches cannot help, where Sorcery hath been wrought upon the Patient, by reason it breaketh forth immediately into some Poysonous or infectious inward grief or infirmity, which can no way be cured (except by accident) but by the *Astrological, Philosophical* way of Physick.

Here followeth some experimental Rules, whereby to afflict the Witch, causing the evil to return back upon them.

1.  One way is by watching the suspected party, when they go into their house; And then presently to take some of her thatch from over the door, or a tile, if the House be tyled; if it be thatch you must wet and sprinkle it over with the patients water, and likewise with white salt, then let it burn or smoke through a trivet, or the frame of a skillet: you must bury the ashes that way, which the suspected Witch liveth. Its best done either at the change, full, or quarters of the *Moon*: Or otherwise, when the Witches significator is in *Square* or *Opposition* to the *Moon*. But if the Witches house be tiled, then take a tile from over the door, heat him red hot, put salt into the patients water, and dash it upon the red hot tile, until it be consumed, and let it smoke through a trivet or frame of a skillet, as aforesaid.

2. Another way is to get two new horseshoes, heat one of them red hot, and quench him in the patients urine, then immediately nail him on the inside of the threshold of the door with three nailes, the heel being upwards: then having the patients urine set it over the fire, and set a trivet over it, put into it three horse nails, and a little white salt: Then heat the other horseshoe red hot, and quench him severall times in the urine, and so let it boil and waste until all be consumed; do this three times and let it be near the change, full, or quarters of the *Moon*; or let the *Moon* be in *Square* or *Opposition* unto the Witches Significator

3. Another way is to stop the urine of the Patient, close up in a bottle, and put into it three nails, pins, or needles, with a little white Salt, keeping the urine alwayes warm: If you let it remain long in the bottle, it will endanger the witches life: for I have found by experience, that they will be grievously tormented making their water with great difficulty, if any at all, and the more if the *Moon* be in *Scorpio* in *Square* or *Opposition* to his Significator, when its done.

4. Another way is either at the new, full, or quarters of the moon; but more especially, when the *Moon* is in *Square* or *Opposition* to the Planet, which doth personate the Witch, to let the patient blood, and while the blood is warm, put a little white salt into it, then let it burn and smoke through a trivet. I conceive this way doth more afflict the Witch, then

then any of the other three beforementioned by reason the blood hath more life in it then the urine; for the urine is accounted, but as the excrement of blood: The reason why the Witch is tormented, when the blood or urine of the patient is burned, is because there is part of the vital spirit of the Witch in it, for such is the subtlety of the Devil, that he will not suffer the Witch to infuse any poysonous matter into the body of man or beast, without some of the Witches blood mingled with it, as appeareth by the whey before mentioned. For 'tis the Devils policy, either by this means to detect them or otherwise by torment to bring them unto their ends: for the devil well knoweth, that when the blood or urine of the patient is burned, that the Witch will be afflicted, and then they will desire to come to the place, for to get ease, for by the smell thereof, their pain is mitigated by sympathy; even as by sympathy, when the blood and urine is burning, they are tormented, yet sometimes they will rather indure the misery of it than appear, by reason country people oft times will fall upon them, and scratch and abuse them shrewdly. I conceive the onely reason the devil doth suck the Witches blood is mearly to detect them, or otherwise one way or other to bring them to their ends, and sometimes they are discovered by their tet, at which place the Devil usually sucketh their blood, whereby to mix with the poison, which they by their wicked ways do infuse into the body of man or beast, and so infect them. I do find by practice and experience that few or none are bewitched by Image or Moddel alone, but that there is Sorcery wrought with it for otherwise the burning of the blood or urine of the patient could no way afflict them in any sympathetick way, as aforesaid; having by the rules aforegoing set forth the way, how to afflict the Witch. I shall in the next place discover the general way of cure.

The way to cure both Witchcraft and Sorcery, commonly called Evils or Takes.

HAVING by a figure discovered under what planet the Patient is afflicted, and in what part of the body the grief or pain lyeth; whether outward in any limb or part of the body, or throughout the whole body, as it will sometimes fall out when the Nerves or Arteries are oppressed, proceeding from the heart and brain, or whether inward in the bowels, guts, liver, lungs, heart, breast, or stomach; or be it what

other disease or distemper whatsoever, for as I have already declared there is no disease or distemper whatsoever, but may be brought upon man or beast by witchcraft and Sorcery, as I have already in several examples demonstrated: If the grief, pain, or distemper, be in the outward parts, limbs, or members of the body, then the cure must be by bathes and ointments made antipathetical unto the afflicting planets; As instance if *Saturn* be the afflicting planet, then herbs must be used under the *Sun* and *Jupiter*. If *Mars* be the afflicting planet, then herbs must be used under the dominion of the *Sun* and *Venus*: Alwayes provided that the herbs be gathered at the right planetary hours, according unto their virtues and numbers: If the grief lieth inward at the breast, stomach, and heart, then you must chuse such herbs, which are under the dominion of that planet, which is antipathetical unto the afflicting planet, and are good to open obstructions, and to comfort the heart and arteries, ever remembering in all cures to use a select number of herbs, under the dominion of the *Sun*, in regard he governeth the heart and is fountain of life, and sole Monarch of the heavens. If the grief lie in the bowels and guts, then sometimes glisters must be used made with such herbs especially which are good to expel poyson, being under the dominion of *Sol*, which this book will sufficiently instruct you in, together with such herbs, which are of a contrary nature, unto the afflicting planet, but if the afflicting planet is more strong than the planet which is a contrary nature, then you must chuse a small select number of herbs of his own nature, which are good to cure the infirmity, and mix them with the other herbs beforementioned, concerning the way to make glisters, bathes, oyls, decoctions, or diet drinks, and what else is meet to be used in all cures whatsoever, I have already elsewhere in this book expressed.

Note, That in the curing of all kinds of evils, I do usually cause the patients to wear a select number of solary herbs gathered at the hour of the *Sun*, the reasons I have shewed elsewhere in this book. I could have been more copious in setting forth the way of curing both witchcraft and sorcery, but that I have sufficiently treated thereof in the way of curing all kinds of evils beforementioned, for I conceive, that generally thole evils beforementioned, came from witchcraft and Sorcery, onely some particular evils may proceed from some extraordinary distemper of the nerves as I have elsewhere expressed with the reasons thereof,

Here

Here followeth some notable Philosophical Secrets worthy our Knowledge.

How by the Magnet of ones Body to extract a Spiritual Mummy whereby to cure most Diseases incident unto the body of Man : It being done either by semination or transplantation hereof into a growing vegetable, as followeth.

THe Magnet of ones body is the Dung or Excrement, which must be dried seven or nine days in the shade, and kept from wet. This Magnet thus prepared must be laid unto that part of the body, which doth naturally evacuate by sweat from the vital or natural part of the body defective. But if we make a general medicine, then the Magnet must be applyed unto all parts, which doth naturally evacuate by sweat. This Magnet must be so prepared, that we may transplant the same, when the Moon increaseth, and if she apply from that planet, which is Lord of the Ascendant of the patient, or from the planet afflicting unto one of the fortunes, 'twil work the stronger, provided that the fortune, which the Moon applyeth unto be antipathetical unto the afflicting planet; as if Mars be the afflicting planet, then let the Moon apply unto Venus, if Saturn afflicts then unto Jupiter, if the Lord of the ascendant or the afflicting planet be a fortune, then let the Moon apply unto the other fortune, the manner how to transplant the imbibed Magnet, whereby to cure by semination is, as followeth. Take the imbibed Magnet, and mix it with a reasonable quantity of earth, and then sow in it such seeds of herbs, which are proper to cure the infirmity, which this book will sufficiently instruct you in, let the earth thus mingled be placed in as fruitful a place as conveniently you can, that it may grow the better, you must sometimes more especially, when the Moon is in Conjunction, Trine, or Sextile of the Sun or one of the fortunes, mix the patients water with some of their excrements, and so water the seeds, but you must not do it too often, once a week will be enough, for fear you should destroy the seed, for the rain and other fertile waters will be most proper and natural to make it grow.

There is yet another way, by me used, which is to take the imbibed earth, prepared as aforesaid : And having a plant, which either by sympathy or antipathy is most rational to cure the infirmity taken up clean with its root, place it into the imbibed earth, and so water it as aforesaid : Both ways are effectual to cure if rightly ordered. Lastly, when you find that by semination, or transplantation, the grief is changed into a vegetable, we must do as followeth ; If the disease be dry, and of a combust nature, as the yellow jaundies or the like ; then you must take the herbs or plants with its earth and cast them into running water : If the disease be of moisture, then burn the earth and plants. If the grief be aiery, then hang the earth and plants in the smoke to dry, and the Patient will be firmly cured.

How to Cure any Swelling, Sore, Scirrhus Tumor, or Warts.

Take the flesh, hand, or any part of any man that is newly dead, with it rub or stroke any place defective, and then bury it : As the dead mans hand or flesh perisheth or wasteth in the earth, so the swelling, sore, or scirrhus tumor, or warts will fade away, and the Patient be recovered. The reason in Philosophy is thus, as the northern property is an enemy to southern heat, so by his contact it causeth all unnatural things growing to fade away, in changing the vegetating nature growing touched, into the mortifying nature dying.

How to work the same Cure by Herbs or Plants.

Take *Arsmart* or *Adders-tongue* gather it at the hour of *Mars* the *Moon* increasing, let *Mars* be in *Trine* or *Sextile* to *Venus* or the *Moon* applying from *Mars* to *Venus*, or from *Venus* unto *Mars* ; steep the herb or weed first in fair water, until it be well moistened, then apply it unto the place defective, until it be warm, after which bury the plant or weed, and as it perisheth in the earth, so the Patient will recover.

How to Cure an Atrophy or wasting Limb.

Bore a hole in a *Willow-tree* with an augur unto the pith ; save some of the bored stufte, and apply it unto the limb or Member of the body defective, at the new of the *Moon* 24 hours, then take the paring of the nails, with some hair, and the scraping of the skin from the limb or member of the body defective

defective, put all these into the hole of the tree, and stop them up close with a peg of the same wood, do this when *Saturn* is weak, the *Moon* increasng, the fortunes in some friendly Aspect to the *Moon*, in fruitful Signes: also a hole bored in the root of a Hazel-tree, and ordered as aforesaid, the bark being taken off, and laid on again, and then covered with earth will do it.

How to cure the hot or cold Gout.

BOre a hole in an Oke to the pith, then take the bored stuff and apply it to the Limb or member defective, three days before the change of the *Moon*; then take the pairing of the nailes, and hair of the Limb or Member defective, and put it together with the bored stuff into the hole of the tree, and stop it up close with a peg of the same wood: do this, when *Saturn* is weak, if the Gout be of cold, or when *Mars* is weak if the Gout be of heat, and let the *Moon* be in *Trine* or *Sextile* to *Venus*: if the Gout be of heat, or unto *Jupiter* if the Gout be of cold, you must be sure to stop it up close, and seimon it up from air.

How to Cure a Plague-Sore, and draw forth the venemous matter.

TAKE a living Chick and apply the Fundament of the Chick unto the Plague-sore, it will draw forth the Venom, kill the Chick, and cure the Patient. Also a dryed Toad macerated in Vinegar, and laid to the soar will draw forth the venemous matter, and cure the Patient.

How to cure the Hernia, or Rupture.

BOre a hole in an Oak to the pith: but first so, take off the bark that it may glutinate and grow: lay on the bored stuff to the place defective three days and nights before the new *Noon*; then take some hair from the privy parts, together, with the pairing of the nailes. and the boared stuff, and put them into the Oak, and so stop it up with a pegg of the same tree, then lay on the bark, and with tree-wax, or tempered clay, or paste, seament and daub the place up from air: And as the bark doth glutinate and grow, the Hernia, or Rupture will close; also a hole bored in the root of a Hazel-tree will do it, being ordered as aforesaid, and kept close covered with earth; this is best done in the spring quarter by reason the bark will glutinate and close the better.

Here

Here followeth two pretty Secrets in Philosophy.
How to know how any kinsman, friend, or acquaintance doth during their absence, being traveled into any far Country.

You must cause your Kinsman, or Friend to be let blood; and while its warm, infuse a small quantity of the Spirit of Wine into it, and keep it close stopt up in a glass from ayr; now if your friend be well and contented, the blood will look lively and fresh accordingly, but if he chance to be ill, or discontented, the blood will be changed, and the more ill or discontented your friend is, the more will the blood be changed accordingly; if he be much perplexed, vexed, or feavourish the blood will be high coloured; if melancholy, weak and faint, the blood will be pale and wan. And after sickness, if he recover health, the blood will look lively and fresh again, as at the first; but if they happen to dye, the blood will putrify and stink accordingly, as doth the rest of his body.

How to know each others mind at a distance, it being done by Sympathy of motion as followeth.

Let there be two Needles made of one and the same Iron, and by one and the same hand, and touched by one and the same Load stone, let them be framed North, and South, when the Moon is in Trine to Mars, and applying unto one of the fortunes: the Needles being made, place them in concave boxes, then make two Circles answerable unto the Diameters of the Needles, divide them into twenty four equal parts, according unto the number of letters in the Alphabet, then place the letters in order round each Circle, now when you desire to make known each others mind, the day and hour being first concluded on before hand; you must upon a table or some convenient place fix your boxes with the Needles fitted therein, then having in readiness pen, ink, and paper, and with each party a Load-stone, those who intends first to begin, must with his Load-stone gently cause the Needle to move from one letter unto another, until a word is perfected, according unto which motion the other needle will answer: and then after some small stay, they must begin another word, and so forward until his mind is known, which being done, the other friend with his Load-stone must do as before, moving gently from letter to letter until he hath returned answer accordingly: this will hold true if rightly managed.

Here

Here followeth some *Practical and Experimental Rules* whereby to give judgment *Astrologically*, either upon *Thefts, Strayes, Fugitives, Decumbitures of Sick Persons, or Urins, or any other Horary Question Whatsoever.*

IN regard it hath been my custom together with my daily practice in Physick for many years past, by the rules of *Astrology*, not only to give Judgment upon *Decumbitures* and *Urines* of sick persons, but also upon *Nativities*; and to resolve all *Horary Questions*, as *Thefts, Strays amongst Cattle, and Fugitives*, and by reason whereof, many foolish and ignorant people, and other, who think themselves wise also, hath rashly and unadvisedly judged my ways and actions of this nature, to be *Diabolical*; and thereupon, hath not only themselves refused to come or send unto me for help, in case of sickness, but hath also diverted others upon the like occasions whereupon to satisfy both my friends, and others, *Antagonists*; I have inserted these Judgments following, according unto the rules of *Astrology*, which may serve, together with other directions in this Book elsewhere expressed, if well heeded; not only to satisfy the learned in this Art, concerning the legality of my way of Practice herein, but also to instruct others who are young students in this Art: I could have inserted Figures for every question, having many hundreds lying by me, but being unwilling to spend time, or blot paper therewith, presuming that what I have written will be sufficiently satisfactory unto each friendly Reader, yet for farther satisfaction I shall refer the desirous herein unto my *Ephemeris* for the year, 1658, Wherein I have not only by Scripture, and reason vindicated the Art of *Astrology*, but also have inserted therein three Schemes with judgments *Astrological* thereupon, The one concerning strays amongst Cattle: The second, concerning Thefts: The third, concerning Sickness: I confess, I have denyed many, concerning questions of Thefts, for it neither brings credit, nor yet much gain to the Artist: for let a man be never so exact herein what will they for the most part say? If by the Art we discover the thief, and way of the goods, surely he doth it by the Devil, how could he so exactly else discover the Thief and way of the goods; but if we chance to miss, as sometimes we may do by taking a wrong ascendant; and more especially, when a wrong time is given for the time of loosing: then they will assuredly say:
we

we do but cozen and cheat people of their mony, besides it oft times brings trouble to the Artift: I shall relate one accident which befel me herein: Once a *Butcher* of our Parish having loft some linnen, and linnen Cloathes, came with his wife to my house, defiring me to Erect a Figure, and thereby to inform him who had it, or what became of the linnen; Now by the Figure, I did difcribe a Maid fervant, who lived in the house; when he came home, he unadvisedly calleth his Maid theef, faying, she had ftoln his linnen, whereupon, she goeth to the Justice for a Warrant, to bring her Master before him, pretending, that he had done her much wrong, in defaming her; now, her Master to excuse himself, layeth the fault on me; whereupon, I was sent for by Warrant, to appear at a day fet, which accordingly I did, where I met with a Minister of *Reading*, who was a great enemy unto *Astrology*, who, as I was informed, came on purpose to aggravate the matter against me, maintaining, that the Art was Diabolical; whereupon having heard all my accusations, with many vile reproaches, with so much patience as poffibly I could, I at length, desired the Justice that I might be heard, and not interrupted until he had fully heard, what I could fay, which was granted; whereupon in the first place, as touching the Maid, I told the Justice that what I faid unto the Butcher, was no more than what I difcovered by the Art of *Astrology*; which Art was known, and allowed in all Schools of learning through the World; and that I could both by Scripture, and reason prove it to be Lawful, if I might be heard; the Minister replied, he would maintain the contrary, I askt him, if he would argue it with me in point of Art, which I thought he understood not; or, in Divinity, that which he professed: he faid, by Divinity, I answered, that I was content: after some arguments I desired his answer, concerning the 1. of *Samuel*, the 9. Chapter. Where we find, that *Saul*, together with one of his Fathers Servants was sent forth to search for his Fathers Asses that was loft, who after three days search in the Wilderness could not find them: whereupon, they communed together what to do, who concluded, to go to the Seers, which was *Samuel* the Prophet: for Prophets, as the Marginal Notes testifies, were sometimes called Seers, without question, a by-word given them. as sometimes *Astrologers* are called Cunning-men: But saith *Saul* to the Servant, What have we to give the man? by which it appears, they thought he would take mony (and good reason for his pains) the servant answered, I have four shekles, then come saith *Saul*, let us go; and when they came to *Samuel*, after some communication, he tells them, the Asses are found

and at home, bidding them, return in peace. The Minister hearing this after some pause, said, Samuel was too blame: Now the matter of discovering goods lost was the only thing urged against me (for he could not be ignorant of the strong influence which the Stars and Planets have upon all sublunary Creatures in other regards:) The Justice hearing his weak reply, told him plainly, that for ought he could perceive, I was too hard for him, and wished him to give over his discourse, unless he could produce better matter; not long after, notwithstanding this Maids impudence, maintaining the contrary against her Master and Dame. and my self: at a fair she was apprehended at *Reading* and brought before the same Justice with some of her Dames linning cloathes upon her, and then she kneeled down and beg'd for mercy, but what punishment she had, or what became of her afterwards I never inquired, neither do I desire as I said before, to be troubled with such questions.

Of Horary Questions.

BY a Horary Question, any one matter or thing may be resolved which concerneth the querent, provided, that the ascendant, together with its Lord, or Planet posited in the ascendant, or Sign where the Lord of the ascendant is, doth personate the querent: and that the figure be radical. There is no matter or thing whatsoever, but will be concerned in one of the twelve houses: as for example, if it concerns the querents person, then the first house doth it; if his estate the second house; if his kindred or neighbours, the third house; if his Father, or lands, or dwellings, or the end of any thing, the fourth house; if his children play, messengers, or agents, then the fifth house; if his servants, sickness, or small cattle, the sixth house; if love questions, his wife, publick enemies, or thefts, the seventh house; if wills, legacies, the dowry of the wife, or manner of death, the eighth house; if long voyages, or journeys, church matters, religion, or dreams, the ninth house; if honour, office, or preferment, then the tenth house; if his friends, the eleventh house; if private enemies, great cattle, or witches, then the twelfth house; there may be many other matters or things resolved by the twelve houses, but these are the most usual, and material.

Of Thefts and Strays amongst Cattle.

THere are two wayes in giving Judgment, in case of losses : The one is by Erecting a Schem for the time of a thing being lost or strayed, or otherwise ; if the party be present that lost the goods, or that was trusted with the goods, to take the present time when first the question was propounded, and so to Erect a Figure, taking care that it be radical, and that the ascendant together with its Lord, or Planet posited in the ascendant doth personate the Querent ; If it concerns Cattle or any other thing lost or mist, and that the querent is uncertain, whether it be stoln, straid, or casually lost, you must in this case examine by an *Ephemeris* or Almanack, which hath the daily motions of the Planets, Whether the Lord of the first, or second house, or Lord of part of Fortune, or the Lord of the house of the *Moon*, or of her term, doth sepearate from any Planet by any Aspect whatsoever ; then you may conclude, that the thing is not stoln : all Planets which are lowest in their Spheres, are said to sepearate from a higher Planet when they depart from them by any Aspect whatsoever ; But if a higher Planet happen to be Retrograde, that is, going backward in motion, then the higher Planet may be said, to separate from a lower ; Now if on the contrary you find, that neither the Lord of the Ascendant, or second house ; or Lord of part of Fortune, or Lord of the house of the *Moon* or of his term, doth separate from other Planets, but that other Planets doth separate from them, then we may conclude, that the Cattle or thing lost is stoln, if the separations be near equal, then the Plurality of testimonies must be regarded ; if you find by the rules before going, that the Cattle or thing mist, is straid or casually lost, and not stoln ; then you must have regard to the *Moon*, & Lord of the twelfth, if it be great Cattle ; or to the Lord of the sixth, if it be small Cattle, as Sheep Hogs, Goats, and such like ; and observe what signs the *Moon*, and Lord of the house of the Cattle are in ; or part of fortune, or his Lord, and judge by the strongest ; and then observe the nature of the Sign, whether Fiery, Earthy, Airy, or Watery, and what places they represents and then observe, whether the Planets be in Angles, succedant or cadent houses. and whether in moveable, fixt, or common Signs ; and how many Signs or Degrees there is, betwixt the Ascendant and Planet which representeth the Cattle lost, and so judge accordingly ; fixt Signs, and cadent Houses alwayes signifie the greatest distances, and we usually allow for every fixt Sign, four miles ; for common signs, and succedant

dant houses we usually allow somewhat above half so much as we do for fixt signs, that is about two miles and a half for every common Sign; moveable Signes and Angles sheweth the Cattle to be near the place, and for every moveable Sign, we usually allow but half a mile: Now had the goods lost been Gold Rings, or Gold, Plate, or Silver, or Linnen, or Precious Sones, as Rubies, or Diamonds, or the like; then we must take notice, what Sign the Lord of the second is in, and likewise, what sign the part of Fortune is in, and his Lord; also the Lord or significator of the thing lost, what sign he is in, as if Gold which is under the *Sun*, or Silver under the *Moon*, or Linnen under *Venus*, likewise a Diamond is under *Venus*; and the Ruby under the *Sun*; also the fourth house, and his Lord are to be regarded, as shewing the end of all things, and you must judge according unto the Plurality of testimonies; if the significators be in Fiery Signes, it sheweth, the goods lost to be near the Fire, or Chimney; if in Earthy Signs, then in some low place, or with earth; if in Watery Signs, then in, or near some Water, as sink, pump, or festerne, or such like: if in Airy Signes, then above staires or in some high place. But if on the contrary, by the rules aforesaid you find the thing stole, then the description of the thief, and what became of the goods, is as followeth: first the thief is described by that Planet which is peregrine in an Angle, if no peregrine Planet be in an Angle, or second house, then the Lord of the seventh house shall be significator of the thief, sometimes the Lord of the hour will do it, when the time of losing is certainly known: if many peregrine Planets be in Angles; more especially, when a double bodied Sign ascends, then it shews so many thieves. A Planet is said to be peregrine, when he is out of all essential dignities, viz. neither in his house, exaltation, triplicity, term, or face, having found by *Ptolomies* Table in the Almanack what Planet or Planets are peregrine, you may describe their persons in this Book, under the title of the Bodily Shape, and which of the Planets generally rule. The way of the goods if found thus, if the Lord of the second house, and significator of the thief be joyned together, or have any friendly Aspect unto each other, or be in one triplicity, or if the significator of the thief doth dispose of the Querents part of Fortune, or the Lord of the second house, or the significator of the goods, Then we may conclude, that the goods are with the thief, and at his disposing; but if the significator of the Thief be separated from what is aforesaid, and doth apply; or if the *Moon*, or any other

other inferiour planet doth separate from the significator of the Thief and apply unto another planet, he shall be the receiver, which is signified by that planet, you must judge the way and distance of the thief according unto the signs and quarters of Heaven, where the significator of the thief is accounting from the ascendant, as is before expressed.

Of Fugitives.

AS in questions of thefts and strays, so the like in Fugitives, judgement is given either by erecting a scheme, for the time of straying or going away, or otherwise, for the time of the querents coming: If you have the exact time of the fugitives going away. Then the Ascendant, its Lord, the *Moon* and Planet posited in the ascendant or angle, especially if he personate the fugitive, shall be significators of the fugitive, and according unto the Nature of the Signs, and places by them signified and quarters of heaven, wheresoever we find them together with their applications unto other Planets judgements is usually given: If those significators be in or apply unto the sign *Gemini*, then we conclude they are travelled towards *London*, if in *Capricorn* then *Oxford*; if in *Virgo*, *Reading*; if *Cancer*, *Scotland*; if *Taurus*, *Ireland*; if the principal significator as in the ninth house, or joyned to the Lord of the ninth, then we conclude they are for a voyage or long intended journey: north signs shew northward, East Signs eastward, West signs westward, South signs southward: Alwayes observing the quarter of heaven: if the planets concerned be swift in motion, and in movable signs, then they go apace, if in fixt signs and slow in motion then they go but slow; but if the time of flying be not perfectly known, then we erect the figure according unto the time when the question was propounded, and so the Lord of the seventh house joyning there with *Mercury* and the *Moon*, but more especially that planet, which doth own the fugitive according unto shape and profession: also we must consider what relation the fugitive hath to the querent, whether wife or husband, kindred or servant, and the like, and if the personal shape of the fugitive doth correspond with the planet which is Lord of the house inquired after, you may with the more confidence give judgement thereby, I have oft-times given judgement upon these questions, and I find they will hold true, if well heeded.

Of Urines.

THE Astrological way, whereby to give judgement at the view or first sight of the urine, both in acute and chronick griefs, is immediately to erect a figure, and so to vary your ascendant that it may be radical and that the ascendant together with its Lord may personate the sick, and if the griefs be acute, then the time of decumbiture or first falling ill, must be inquired after, that so the assured place of the *Moon* in any of the twelve Signs may be obtained, for by the *Moon* in any of the twelve Signs afflicted of the infortunes, the grief is discovered together with its cause and termination. But if the grief be chronick that is of above a Months standing then from the *Sun*, the ascendant sixth house and their Lords afflicted, judgment is usually given. In regard I have already at large set forth my way of practice herein, I shall in this place onely in brief set down, what I find concerning my experience in urins, for although an exact judgement both concerning the grief, together with its cause and termination (by urine) cannot be obtained, yet some general judgements thereby may be given, which may well serve for a four penny reward: First if the urin be of an amber colour (and the patient ill) for generally that coloured urine sheweth health of body) Then the grief or infirmity lyeth in the vital and animal spirits from whence doth proceed palsies, palpitations, and convulsions, and such like distempers: In this condition the urine is not concerned by reason the blood and those passages from whence the urine doth proceed, are not infected, for the urine is but the excrement of blood; if the urine be white or paleish, it sheweth great weakness both in stomach and body, and if the urine be high coloured and red, it argueth a fever, or that some extraordinary pain doth afflict the Sick, but the place where and cause why cannot be known without a figure: sometimes it sheweth plenitude of blood; especially if the veins be high, if gravel or red sand appear at the bottom it sheweth the Stone in the reins, kidneys, or bladder. If the urine be of a light sandy colour, and somewhat thick, it sheweth great cold taken, and oft times it turneth unto an ague, and if the urine be slimy and somewhat thick, it threatneth worms in young people, and consumptions in elder; but if the urine be green or black coloured it usually sheweth death to ensue, also if the urine be of a sad brown colour it threatneth death, I question not but that Authors have largely and learnedly written hereupon, unto whom I shall

I do seldom trust, or rely upon my judgment herein, neither do I administer any Physick thereby for the Astrological, Sympathetical and antipathetical way of administering Physick cannot be done without a Figure, for the strength and weakness of the Planets afflicting and afflicted must first be discovered; those who are well versed in the Art of *Astrology* need no urine, for I my self oft times, when the urine hath been brought in a stone bottle have described what kind of urine it was, and how coloured by my figure, more especially in acute griefs, when the time of decumbiture or first falling ill have been known.

Concerning the casting forth of Devils out of such, who are possessed, with the true way and manner how to do it according unto the Authors experience and performance thereof, with some observations, whereby to know whether they are possessed or no.

THe occasion which first moved me to undertake the casting forth of Devils was as followeth. One Goodman Alexander a Turner by trade, living at *Basing-stoke* in the County of *Southampton* had a Daughter, who was not onely perplexed with very strong fits, which usually took her every day near the same hour, every fit lasting above twelve hours, being very terrible to behold, during which time with many shrieks and cries, and through extream torment she was brought so low, both in body and Spirit, that she could not move or wag any part of her body or limbs from the middle downward; her Father told me he had spent much money upon several Doctors and others but they could do her no good, whereupon hearing by some, what great cures I had done, he came and told me what her condition was, as I have in part related, desiring me to undertake the cure. I desired to know at what hour and time her fits usually did begin, which he told me, according unto which time I did erect a Scheam, and according to the Rules of *Astrology* in this book elsewhere expressed, I did find she was either bewitched or possessed: Her Father was very earnest with me to undertake the cure, and I could not blame him, she having been in this condition, above twelve months; and besides he made his bargain so, that if I did not effect the cure, I was to lose all my pains and charges upon which, agreement being made; the Maid was brought to my house, whereupon observing and taking notice of her kind of fits, and having made some tryal upon her

by way of questions, and her answers, for she could not say, or once name God, Jesus Christ, or Deliver us from Evil, or the like but that immediately she would be tormented, falling into strange fits; whereupon, I told her Father, that she was possessed by the Devil, and that it would be impossible to cure her, except the Devil were first cast forth; I also advised him, to get one godly Minister or other to try what he could do by his means, and devotion; whereupon, and not before he told me hat he had done that already: For the Minister of the Parish, whose name was Mr Webb one reputed to be a very honest, godly, and Learned man did undertake to do it: and came to his house two several times to that purpose, but could not prevail; notwithstanding he spent about three hours time in tryal thereof at his first coming, yet he was forced to desist: but withal, told her father, that at the next coming he would be better prepared, and accordingly he did come the second time, but could not prevaile then neither, during all the time that he was in action about this business, the Maid was extreemly tormented, it being as before near three hours before he ended, who then said to her Father, *Lord have mercy upon me I cannot do it, wherefore I advise you to look out farther, peradventure you may meet with one or other who may have strength of faith, and a gift to do it, and likewise to cure her distemper.* I confess, when I heard by her Father, what the Minister had done, I began to be somewhat danted, but when I considered that it would much reflect upon my reputation, to send the Maid home again uncured; and farther considering, that by Prayers, and strength of Faith it might be done; more especially, where it pleased God to give any one that gift, which gift is obtained by Prayer, and strength of Faith: I also farther considered, that both before and since Christs time Devils were cast forth out of such who were possessed, as appeareth by the answer of our Saviour Jesus Christ unto the Jews, who taxed him, saying, *He casteth forth Divels through Belzebub the Prince of Devils.* If I say our Saviour cast forth Devils through Belzebub, by whom did your Fathers cast them forth: by which words it appeareth, that the Jews had done it before Christs time: And further telleth them, *That a Kingdom divided cannot stand &c.* Considering these reasons aforesaid, according unto the method hereafter expressed, I did undertake and through Gods blessing perform this great work, unto whom be ascribed all honour, Power, and Glory, with Thanksgiving, for ever more, Amen. Before I proceed to set forth the way and manner, how I did through Gods blessing perform this great work, I conceive it

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will be necessary to say somewhat concerning the tryal of the Patient, whereby to know, whether they are possessed or no, which is as followeth, If they can without stop or starting say the Lords Prayer: also pronounce God, Jesus, Christ, and likewise say, I defie the Devil and all his works, and other such like Godly expressions: then 'tis probable they are not at that time possessed: and then you must try them again at another time: for as we find in Scripture, there are some which are possessed at certain times, and at other times the Devil leaveth them. But as concerning this Maid in question, the Devil did never forsake her, from the time he first entred into her. Also some are possessed with Devils which speak within them at certain times, as instance, this Maid was: others are possessed with dumb Spirits which will not speak, nor yet many times suffer the Patient to speak, nor yet to pray, or pronounce God, Jesus Christ, the holy Trinity, or any other such like expressions, for fear of being tormented with fits. I have cast forth of both kinds, out of such who were possessed, as shall be shewed in order. I shall first begin with this Maid in question, whose fits began about nine a clock at night, and lasted until eight a clock the next morning; during which time she was most sadly afflicted, making many kinds of noises, as sometimes crying, schritching, howling, also sometimes using strange actions and gestures of her body, as twisting, and twynning her self about, sometimes crawling about the room with many other strange passages. Now from eight a clock in the morning until noon, she would resolve all questions whatsoever, and give true answers unto them as have many times been proved, more especially, if propounded by her Mother, for she did not desire to talk with any other body except by accident; during this four hours they did usually put many questions unto her, as sometimes asking, what became of any one that was dead, whether they went to Hell or to Heaven, and she would instantly resolve them; and so far as they could guess she answered truly; for those who had been evil livers she would tell all their faults and misdemeanours, and how they lived, and dyed, and what disease, and where they were buried likewise: such who were godly persons she would say they went to heaven and point upwards, although they were such whom she never saw or knew. Also she would tell the names of any ones Father, or Grandfather, (although they were strangers) and where they lived and dyed, and of what disease. She would likewise during the time aforesaid resolve any question of cest, whereof they had many tryals, I shall instance one example, upon a market day, one chan-
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ced to lose a sack of Corn out of the Market: The man having pitched his sack down in the Market, and went away to set up his horse, but before he returned, his sack of Corn was stole, and no body could tell what became of it: at length understanding that this Maid could tell any thing that had happened for any time past, he went to the said Goodman *Alexander* the Father of this Maid, desiring him to use the means that so his Daughter might discover what became of his Corn, whereupon, the Mother of this Maid desired her to tell this man, who had his Corn, and what became of it, and where it was at that instant: This Maid said, that one, calling him by his name, had the Corn, and had set it under his staires; the man that stole it, was a Porter that used to carry burthens in the Market, more especially Corn, when it was bought or sold. The man who lost the Corn went presently to the place aforesaid, where he had his Corn accordingly. I could instance many more such passages, but I suppose this one is enough for satisfaction herein. Now as concerning the way and method by me used, in casting forth of both kinds of Devils, or evil Spirits before mentioned; I shall relate as followeth, (there are three principal causes or things considerable in casting forth of Devils, *viz.* Prayer Faith, and the especial gift of God thereupon, for except that you find that your Faith is strong, its in vain to undertake this business:) First, you must heartily pray that God would be pleased to give you this great gift, and to strengthen your Faith, and to enable you to perform this great work: this was the substantial matter of my Prayer, as for matter of form I had none; the room being made in readiness so close as I could, I made a fume of three substantial matters, or things which were Solary, which number three I conceived to be a most choice select number for many persons, and is attributed to the *sun*, its the number of the blessed Trinity, its also the number of time, *viz.* past, present and to come; also I considered, that the three wise men brought gifts unto Christ, *viz.* Gold, Frankinsence, and Myrrh, which gifts are all of a Solary quality and vertue, and are under the dominion of the *Sun*, whereupon I made choice of the two latter, *viz.* Frankinsence and Myrrh, but instead of Gold I took Rose-mary with these I made the fume, which I continued until the work was ended: I also oftentimes gave the Maid of the distilled waters of Marygolds, Rosemary, and Angelica, or such like Solary plants, being all three under the dominion of the *Sun*, and gathered at the right planetary hours, when I first began, I laid my hand upon the Patient, but finding that she together with the Devil began to strive,

and so to get from me, she being marvellous strong, yet I held fast, and desired her Father (who was by me all the while I was about it) to help me, which he did, but for the most part I held her my self, having gotten her at the best advantage I could: I often prayed, and repeated these words following, viz. by this high and mighty Power and Name *Tetragrammaton*, and in the name of the blessed Trinity, Father, Son, and holy Ghost, I charge, and command the Devil and unclean Spirit to come forth of this Maid, and to depart from her in peace, and not to molest or trouble her any more; after this, when I saw that the unclean Spirit would not come forth, I said three several times, *In the name of Jesus of Nazareth I charge thee to come forth*, yet notwithstanding, (as yet) the Devil would not come forth: the truth is, I find that all Devils or evil Spirits, when once they are gotten into the possession of any one will be very unwilling to come forth of their habitation; more especially, when they have been long settled in the body: I often gave the Patient of the distilled waters before mentioned, and then pray'd again as at the first; I also repeated those words before mentioned oftentimes, resolving not to give over until the Devil was inforced to leave her, and during the space of above two hours I continued sometimes in Prayer, and between whiles repeating the words over before rehearsed; at length the Devil came forth but invisible, with a great cry and hideous noise- raising a suddain gust of wind, and so vanished, doing no harm either to her Father (who was present all the while) nor yet to my self, or any part of the house: her Father seemed to be very fearful, and sat trembling, (and truly I do not much blame him for I believe he was never present at any such business before) but I cheered him up so well as I could, bidding him fear nothing, and willed him to trust in God, not doubting: the truth is, when I saw him so fearful I willed him to depart, telling him, that except he found that his Faith was strong, and he thoroughly resolved to indure the danger, cries noise, and trouble of it, he might unhappily interrupt me when I was most busie; for he knew by what the Minister had done before, that we should have some struggling but his answer was, that what ever came of it, he was resolved to live and dye with his Child, rather than fail; whereupon I went on with the work, but before I had half done my task, he hearing, and seeing how grievously his Daughter was tormented, his Spirits and Faith began to fail him, desiring me by all means to desist, and give over; but I being very earnest with him, and telling him of his breach of promise,

promise, and using some arguments unto him, and telling him that except he would either sit still and not any more interrupt me, or otherwise depart the room, I would not meddle any further in the Cure, whereupon he resolved to indure it, and promised me once more, that he would be silent until I had finished, which accordingly he did perform; immediately after the Devil left her the Maid began to speak, and he fits never troubled her any more; and within a few weeks after, with Dyet-drinks, bathes and oyntments, this Maid was perfectly recovered both of her health, and limbs; notwithstanding, for a year past, she could not move from the middle downwards, her limbs being useles, and of no strength, except during the time of her fits, and then sometimes she would be very strong, and at other times seemingly dead, sometimes at the mouth, sometimes she would shriek, cry, and groan, sometimes crawle about the room, as in part I have before related: I shall relate one passage more which happened, constantly in the time of her fits, there was alwayes brought unto her three pins and but one at a time, at the receipt thereof she seemed to rejoyce and smile, saying, *ah* and then presently she would put the pin into her mouth, which when her Father and Mother perceived, they would instantly get it from her, fearing she should choak her self with it; sometimes they were much troubled to get it from her, for she would be very unwilling to part with it; they shewed me a box near full of them for she had three brought her every night during twelve moneths; and that night when I cast the Devil forth of her she had two brought her in my presence but no more ever afterwards; also 'twas observable, that during the time that I was imployed about this business, there was seen by my people and servants three Women to walk about the house, and more especially near the Window where I was imployed, which women her Father did judge were three suspected witches, who had spake some words, and were afterwards prosecuted by the Maids Father, one of them dyed, as I was informed at the Prison in *Winchester*, and weat became of the other two I know not, for I never inquired more after them.

I shall now proceed to set forth the way and manner how I did cast forth a dumb Spirit out of one who was possessed, as followeth.

That which confirmed me and others of this Maid now in question, of her being possessed of a Dumb Spirit, was in regard that she could not say or once name God, Jesus Christ, nor yet endure to pray, or suffer any one else either to pray, or repeat any Sacred words or expressions, but that immediately she was tormented, and sometimes would fall down dead: This Spirit would not answer to any question as the other speaking Devil did, nor yet suffer the Maid: In her fits she was alwayes dumb and silent, her fits usually began about five a clock in the morning, and lasted four hours, during which time she would not utter one word, but would sometimes leap about with her arms and legs like a Frog, sometimes she would play cop-head, over and over; sometimes with all the might she had, she would knock her head against the Beds-post or Wall, which was nearest. Also being in a Chamber she would strive to get to the stairs that so she might through her self down. Now the way which I used to cast forth this dumb Spirit, was as followeth, In the first place the room being made so close as I could with conveniency, I made a fume of such solary ingredients as is before expressed; which fume I continued all the time I was in this action: the time which I took to cast forth this dumb Spirit, or Devil, was between the hours of nine and twelve a clock upon the Sabbath day: the prayers which I used, was according unto what I have already related in casting forth the speaking Spirit; and likewise I oft repeated the same wayes as aforesaid. But this dumb Spirit would not come forth until the third Sabbath day: Notwithstanding, I was near three hours every time in action, & during all the time I was implied in this business, she would be much afflicted; upon the third Sabbath day between the hours aforesaid, this dumb Spirit came forth in a kind of vomit, no shape or form of any thing appearing, after which, by dyet drink and oylment made of Planetary herbs, antipathetical to the afflicting Planet, she was soon recovered and never had any more fits after the third Sabbath day before mentioned. *Note, That dumb Spirits are far more difficult to be cast forth than those which speake: and that was the only reason why I took the benefit of those hours upon each Sabbath day,*

day, it being the usual hours of Prayer in all Churches, and Congregations.

I know there are some foolish people, who being ignorant of the Scripture, that do, and will judge unrighteously concerning this great work, unless they are convinced, and truly I need not use any other arguments then what we find written by the holy Evangelists and Apostles, as first, the answer of our Blessed Saviour to the *Jews*, as is before mentioned. Secondly, we find that our Saviour gave that especial gift unto his Apostles and Disciples; and without question unto all other Believing Christians, who may through strength of Faith do it; as appeareth in *Mark Chap. 16. ver. 17.* And when the Apostles told our Saviour *that they did forbid some who did undertake to do it*, our Saviour said, *forbid them not, &c.* But unto such who presume to do it who wanted Faith and did not Believe: nay, although they used the very words of the Apostles, yet the Devil would not obey, nor yet be commanded forth by them: as you may find in the *19. Chap. of the Acts of the Apostles*, there you shall find, that one *Sevah a Jew* had seven Sons who were exorcists, or Conjurers, these following *Paul* and the Apostles, and hearing the words which they used, assayed to do the like, presuming to cast forth a Devil out of one who was possessed, saying, *I adjure you by Jesus, whom Paul Preacheth to come forth*, but the evil Spirit answered and said, *Jesus I know, and Paul I know, but who are ye? and the man in whom the evil Spirit was, fell upon them, beat them and tore all the cloathes from their backs*, and without question put them into a great fright, for we find, that they all seven ran out of the house wounded, and naked, and glad (I warrant you) that they escaped so, this act of theirs was noised abroad, and also known throughout all the City of *Ephesus*, and fear fell on them all, insomuch, that I believe never any *Jew* durst to attempt any such thing afterwards unto this day; for *St. Mark* saith plainly, *These Signes shall only follow those that believe in Christ Jesus*: in his name shall they cast out Devils; wherefore, unto those who believe not in Christ Jesus, it plainly appears they shall not do it. And whosoever doth, or shall undertake this business, his faith and belief must be strong without doubting, otherwise he may fail in the performance, for although some ceremonies may be used herein as I have before related, yet without Gods especial blessing upon the words, wayes, and means used, together with strength of Faith, believing, no man can prevail herein, as plainly appeareth by those seven Exorcists, or Conjurers aforesaid.

Concerning all kinds of Agues, and quotidian Infirmities, in it's the Astrological way of Cure.

THERE are three kinds of Agues, viz. *Quotidian* / *Tertian*, and *Quartan*; of all which kinds I have Cured many: And to my knowledge and best remembrance I never failed where I have undertaken, I once cured a Woman who had a *Tertian* Ague nine years, being brought so low therewith, that she was not able to go without help; she had without question as she told me, taken many things for it, but without success. I find there are many receipts by Authors set forth in Print, but I could never find any certainty in them: I dare say, there are so many wayes invented for the curing of Agues, as there are people sick of them: there can be no certainty in curing any of these kinds of Agues, or daily fits, or griefs, except it be done by the Rules of *Astrology*, for many reasons, for some are afflicted under the Planet *Saturn*, and then their fits will be most of cold: others are afflicted under *Mars*, and then their fits will be most of heat: and some are afflicted under both Planets, viz. *Saturn*, and *Mars*, and then their fits will be never equal both in cold and heat. *Secondly*, sometimes the afflicting Planets are weak in the Heavens, and sometimes strong, which must be considered in the cure. *Thirdly*, the Age and Complexion of the Patient must be taken Notice of. *Lastly*, you must by a Figure discover whether any *Witchcraft* or *Sorcery* hath been wrought upon the Patient, or from what natural cause the sickness began. I shall now briefly discover the reason of each kind of Ague, or *Quotidian* Infirmitie, and then set forth the way of cure as followeth, I shall begin with the *Quotidian* Ague, which usually assaulteth the Patient daily, near one and the same hour, at which time as also in *Tertians* and *Quartans* the sick usually is troubled with wind and cold watery flegmatick matter settled at the stomach, which at the first beginning of the fits causeth a shivering, after which followeth a feverish burning hot fit; also I find, that not only the *Quotidian* Ague, but also there are many other infirmities, as Appoplexies, Convulsions, Palpitations, Risings in the Throat and Stoppings at the Breast and Stomack and some kinds of Evils which daily begin to afflict the Patient near the same hour: Now upon observation upon all these kinds of daily Agues or Infirmities before mentioned I constantly find, that the Sign *Ascending*, at or near the beginning of each fit, together with
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its Lords doth exactly personate the sick, and without doubt was their proper Ascendant at their Birth, by vertue of which Ascendant, together with the sixth and twelfth houses, and their Lords afflicted, I always discovered the grief, with its cause and termination: the truth is, except a Figure be set for either the time of Decumbiture, or first fit, or some other strong fit, there can be no true discovery made from what cause it began, and if the true cause be not known, there can be no certainty in cure; for although the *Moon* in acute and the *Sun* in Chronick sicknesses by the Planets afflicting, doth generally discover each distemper with its cause, yet in these particular infirmities as Quotidian griefs before mentioned, I find by experience, that the fits have constantly kept their course, and have been very strong when neither *Sun* or *Moon* have been afflicted, wherefore it appears, that the sign or Constellation under which the Patient was born (which Sign we usually call the Ascendant) doth wholly reflect upon the Patient both at the beginning and durance of their daily fits aforesaid; and truly I find even as in Quotidian Agues, and other infirmities aforesaid, so likewise in Evils; The Ascendant doth usually personate the sick, more especially when the fits are usually near one hour, or at the time when the Patient undergoeth any strong pain or torment more then other; for such is the subtilty of the Devil, that he knowing each bodies Ascendant, can thereby the better instruct the *Witch* how to frame the Image, that so it may thereby work the stronger upon the Patient when the Sign ascendeth, and by that means the *Witch* may by the rules of *Astrology* be the more easie discovered, and oft-times are thereby detected, for its well known unto many, that in a Philosophical way when a Talesman is framed for the destruction of vermine, as instance, the *Scorpions*, the way to make it is when the Sign *Scorpio* Ascends, &c.

Concerning the Tertian Ague.

THe *Tertian* Ague usually keepeth one hour, as the *Quotidian* Ague doth, only there is one days respite between, now I find, that in *Tertian*, and *Quartan* Agues the *Moon* is much to be regarded, for, from the time of the first fit, which may probably be called the time of decumbiture, The place of the *Moon* in the *Zodiack* must be observed, and so by account according unto the Critical Figure of sixteen equal parts (what the Critical Figure is, and how framed, I have shewed more at large elsewhere) each fit doth answer unto the Intercedental, Iudical, and Critical dayes and times, and so the second fit maketh the Intercedental time; the third fit the Iudical time, the fourth, the second Intercedental time, the fifth the Crisis, and so you may go round the *Zodiack*: after which the grief is Chronick, and may unhappily continue a long time, if not cured. Note, that notwithstanding by account, according unto the Critical figure, of its equal parts there is but 22. deg. 30. min. allotted for two dayes motion of the *Moon*, whereas usually she moveth 24. deg. at the least; yet if we consider the beginning, and duration of each Ague fit, and likewise what Degrees are allotted unto the Orbs or Influence of the *Moon*; it will sufficiently satisfy those Degrees in question. Now as in the *Quotidian* Ague so in this, If you fear Sorcery or Witchcraft, and make doubt of the true cause of the Ague, a figure set for the time of the first, or any other fit, more especially when its very strong will be needful, which to do I have shewed elsewhere.

Concerning the Quartan Ague.

THe *Quartan* Ague usually gives two dayes respite between every fit and as in the *Tertian* Ague so in this, the *Moon* hath an especial Influence upon both, all Ague fits cometh sometimes sooner, and sometimes later, according as the *Moon* is swift or slow in Motion more especially, when evilly aspected of the infortunes. The Degrees of the *Moons* Motion which by account are numbred between each *Quartan* Ague fit are 45. deg. making a *Semi-quartile* aspect to the place she was in at the decumbiture, or first fit: and so the second fit may be called the Iudical time. The third fit the Crisis or

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Mortal time consisting of 90. *deg.* making a square Aspect to the place she was in at the decumbiture aforesaid; in *Quartan* Agues the Critical figure is divided but into eight parts; the Intercedental time being left out as useless, in regard the fits are at such known distance from each other; It seems *Hypocrites* and *Galen* never used any other division in their times: But since we find by experience, that at the Intercedental time many have departed, as I have shewed elsewhere, especially in perperacute griefs. All *Quartan* Agues are under the Dominion of *Saturn*, and usually, if the *Moon* be evilly aspected of him, at the time of any *Quartan* Ague fit, then it will be more violent and strong; although these *Quartan* Agues are usually of long continuance, yet they are seldom mortal; the reason is (I judge) because there is usually two dayes respite between every fit, whereby nature hath time to rally up its forces against the incounter. What I have written concerning Agues, and *Quotidian* infirmities is from my own daily Practice and Experience, for I never met with any Author either in Print or by Manuscript which did shew the reasons of each kind of Ague, nor yet any certain way of cure: I shall in the next place set forth the certain way of Cure, as followeth.

The way to Cure each kind of Ague according unto the Rules of Astrology: there being no certainty in any other way, as I have oftentimes experienced.

IN the first place (according unto the Rules in this book elsewhere expressed) you must erect a Scheam either for the time of the first fit if that may be had, or for any other strong fit; you must be careful so to vary the Ascendant, that it, together with its Lord may exactly personate the sick, for if you take a wrong ascendant which you may easily do for many reasons, as first the difference in Clocks, secondly, the swiftness or slowness of the *Moons* motion, thirdly some men and women being strong hearted will not yield to lie down in bed so soon as others who are more weak and faint hearted, &c. wherefore if you fail in the Ascendant no true judgment can be given, except in ordinary, natural, acute, and chronick griefs, or where there is no suspicion of Sorcery or Witchcraft, for then judgment may be given by the *Sun* or *Moon* afflicted, as is shewed elsewhere: when your Scheam is Erected, and the Figure Radical as aforesaid, you must take notice, whether the Lord of the Ascendant, or first house be

be in the twelfth house or whether the Lord of the twelfth be in the Ascendant, or whether one Planet be Lord of the Ascendant, and twelfth, and an infortune, or if the Lord of the twelfth afflict the Lord of the Ascendant, or whether the Lord of the twelfth afflict the *Moon*, in acute griefs which are under a moneths standing, or the *Sun* in Chronick griefs, then you may conclude that the *Quotidian* fits of any kind, and likewise the *Tertian* and *Quartan* fits of any Ague are more than natural; and that either Fascination, Witchcraft, or Sorcery, have been wrought upon the Patient; such is the subtilty of these wretches, that many times they are not mistrusted, much more discovered, except by the Rules of *Astrology*, described as I have shewed elsewhere, and who more bold and forward to visit and frequent Neighbours, and oft-times are imployed both for Nurses, and tenders upon those whom they have bewitched, and yet not mistrusted, and were there no wayes to afflict them, there could be no cure wrought upon such whom they daily visit, or are imployed as tenders upon: For by their wretched ways, they would soon infect them again: *Example*, Once a Friend and Neighbour of mine, after she was delivered of her Child fell into strange fits, whereupon, some thought she had taken great cold, others thought, some one thing and some another, at length her fits grew so strong, and the Woman so weak, that her Husband thought at every fit she would have departed, whereupon, he was advised to come unto me; but to prevent his coming, the Tender or Nurse being a lusty young Huswife would needs perswade him to send her with the Water, which he did, at her first coming she seemed to be very merry and jocund alwayes laughing, I askt her why she was so merry, considering her Dame was so bad, she told me for no harm, I believe she thought to have fooled me, as she had done others (but she was greatly mistaken) for having viewed the Urine, I demanded of her to tell me whether she had any fits, and when her first fit began, which she readily told me, not thinking that I could thereby discover her Villany; I quickly found by the Figure, that Sorcery or Witchcraft had been wrought upon the sick, and by a Female body, much resembling her person; for either the Lord of the twelfth house, more especially of that is the afflicting Planet or the Sign where the *Sun* is, doth usually personate the Witch; whereupon I told her that I could send no answer by her, in regard, I must first speak with her Master; at which answer she seemed somewhat danted, but replied, she would speedily send him, and so went away, but when she came home, she clean contrary

to my message told him, that she had order to gather herbs and make his Wife Lyet-drink, and none but she must give her any thing to help her; whereupon, the man marvelling much at this message came to me on purpose to know the truth, why none but she must be trusted, and brought his Wifes Brother with him. whereupon I told him, what I found by the Figure, his brother presently replied, that to his knowledge, both her Mother and Grandmother were both suspected for Witches, and one of them dyed in *Reading Goal*, being Committed by the Justice with intent to bring her unto Tryal: having made this discovery upon her, I advised him speedily to put her away, and to take another Nurse or Tender who was of better repute, which he did; after which, by such wayes and means as were agteable to her distemper, according as I have declared at large elsewhere, she was soon recovered. I shall now proceed to set forth the *Astrological* way of Cure, for there is no certainty in any other way (notwithstanding, sometimes the Patient is cured by other means, (as I shall declare in the sequel) more especially when the original of the fits, either of Agues or other *Quotidian* infirmities before mentioned, be from Sorcery, or Witchcraft, for then in the first place, you must by the rules beforegoing indeavour to afflict the Witch, otherwise she will continually renew the grief so fast as you cure, more especially where the Witch is not suspected. *Secondly*, you must be careful that such herbs which are used for the Cure, be gathered at the right Planetary hours, with the numbers of herbs according as they are attributed unto each Planet: what herbs are to be used herein, together with the time of gathering, administering, and the numbers of herbs are set down elsewhere. The true way of curing all kinds of Agues, and other *Quotidian* fits must be by antipathy, not omitting, as in these, so in all other Cures, to take a select number of herbs to fortify the heart and vital Spirits. There are four things considerable to be done in curing all kinds of Agues, besides the afflicting of the Witch, in case of Sorcery, or Witchcraft, *First*, Dyet drink; *Secondly*, Cataplasms laid to the hand wrests. *Thirdly*, a vomit, to be given at the coming of the fit: *Fourthly*, to let blood if the Ague have been of long

longe continuance Fifthly, to cause the Patient to wear one or more Solary Plants: The way which I alwayes used, is as followeth, having by the Figure found under what Planet the Patient is most afflicted, as instance *Mars*, then take herbs under *Venus*; if under *Saturn*, then take herbs under *Jupiter*; if both *Saturn* and *Mars* afflict, as sometimes 'twill fall out, then let your herbs be under *Jupiter* and *Venus*; but if *Saturn* and *Mars* be strong in the Heavens, and more strong than the fortunes *Jupiter* and *Venus*. then their own herbs will do it; alwayes provided, that one of the smallest numbers of herbs under one or both the fortunes, together with herbs of the *Sun* be used together with the rest; but if the infortunes be weak, then the smallest number attributed unto them, and the greater number of the fortunes together with a select number of herbs under the *Sun* will do it, for the Dyet-drink you may together with the herbs, aforesaid, add Raisons, Currants, Liquorish, Aniseed, Sweet fennel-seed, or Coryander-seed, to make the Dyet-drink nutritive, as also more pleasant and good to expel wind: the Dyet-drink is made by way of decoction and given to the Patient three times a day viz. morning, afternoon, and night: I have cured many only by Dyet-drink and herbs, suitable as aforesaid, laid to the hand-wrests, made up by way of Cataplasme: The herbs which you lay to the hand-wrests must be shred very small and pounded in a Morter with Raisons and white Salt, you may add a little *Venus-Turpentine* to make it hold together, you must use the quantity of two walnuts, it must be laid on hot and bound fast to the hand-wrest: if the Patient doth not mend after one or two fits tryal, then you must give the Patient a vomit, just when the fit doth begin as followeth: Take one dram of *Stibium* more or less according unto the strength and age of the Patient, beat it into a very fine powder with a Pestel and Morter, then warm a quarter of a pint of white wine and put the powder into it, keep this in a glass twenty four hours and shake it often, and when the Ague is ready to come put forth the wine into so much new milk, but leave the dregs behind and give it the Patient blood warme and let them take posset drink after every vomit, if the Patient doth not amend after one or two fits tryal, then you must let the patient blood, for after the Patient hath been afflicted above a Moneth 'twill get into the blood also, if need require you must give the Patient another vomit, more especially, if the Ague have been of long continuance, and I have sometimes been inforced to let blood more than once; you must still give them dyet-drink until they are well; If you heed
well

well what I have written you need not doubt of curing all kind of Agues, although of long continuance, as also from what cause soever it had its beginning. By the Rules aforesaid I cured a Woman who had a *Tertian* Ague nine years, as aforesaid.

Another way whereby to Cure all kinds of Agues Astrologically; together with other infirmities which are in the Blood or Vital Spirits, as I have oftentimes proved, is as followeth.

When you let the Patient blood, take a small thimble full of Sympathetical powder, and the like quantity of the powders of such herbs which are suitable to the cure, as aforesaid, mix them well together and put a small quantity of the blood into this powder, and be careful that it take no cold, for both the powder and blood must be put together warm, and let the Patient wear it next their skin, you must be careful that the herbs used, be gathered at the right Planetary hours according unto their numbers as formerly mentioned, by this way, I have cured both Agues and other infirmities.

There is yet another way whereby to cure Agues.

This way is performed only by a certain writing which the Patient weareth. Now whether there were any such words passed between our Saviour and the *Jews* as the writing mentioneth who can tell, for without question there were many memorable actions, things, and words, said, and done by our blessed Saviour which are not recorded in holy writ, and we find words in Scripture, tending unto that purpose: The words are as followeth.

When Jesus went up to the cross to be Crucified the Jews asked him, saying, art thou afraid, or hast thou the Ague? Jesus answered and said, I am not afraid, neither have I the Ague. All those which beareth the Name of Jesus about them shall not be afraid, nor yet have the Ague, Amen, sweet Jesus, Amen, sweet Jehova, Amen.

I have known many who have been cured of the Ague by this writing only worn about them; and I had the receipt from one whose Daughter was cured thereby, who had the Ague upon her two years.

Concerning several kinds of madness, with the true Astrological way of Cure, as followeth.

I shall not enter upon any large discourse hereof nor yet take notice of Authors, who without question have written Learnedly hereupon. My intent being only to write what I find by my own daily Practice and experience herein: according unto which I find, that there are several causes of madness, and several kinds of madness. I mean in relation to their actions and behaviour, whilst they are in this condition: First, concerning the Cause, for except it be known, its impossible, except by accident to work a cure, which for to find, you must erect a Figure, either for the time of the first fit, or any other more than ordinary strong fit, and to be sure, so to vary your ascendant, that it together with its Lord may exactly personate the sick, and then by the Rules of Art, examine whether the grief be Natural or otherwise, from Witchcraft or Sorcery: if Natural, then from what original cause, as whether from love, loss of honour, friends, estate, or any other, more than ordinary vexation, and such like; for then the distemper will be wholly in the Animal and vital spirits, for we may be assured, that whatsoever the external or internal senses do comprehend, which proceed from the brain: the Vital spirits which proceedeth from the heart doth immediately put into action be it mirth or sorrow: in curing these kinds of madness, you must heed the Complexion and Temper of the Patient; for as in Drunkenness, so in Madness, you will assuredly discover their Elementall, Qualities, and Natural Conditions: If Choler abounds, then they will be violent in their Actions, and very apt to quarrel. If they are by nature Sanguine, then they will be inclined unto mirth, as singing, dancing, and the like. And such who are by nature Melancholy, and Mad, usually are given unto sadness, sighing and much silence, seldom pleased. And those who are by nature Flegmatick, mad

mad, are usually sluggish and idle, not caring to do any thing, except forced thereunto, and much given to sleep, they will lye in bed two or three days together, if not disturbed. The way to cure all these kinds of distempers before mentioned must be by decoctions, made of such herbs under such Planets which are antipathetical unto each several Complexion before mentioned; not omitting ointments to the heart and brain, and fumes to the head, if the brain be moist and suffumigation if dry. If the Patient have been long distempered, then 'twill get into the blood, and then 'twill be convenient sometimes to let them blood; and then if you take a small quantity of the Sympathetical powder and mix it with so much Powder of the herbs proportionable for the Cure, it will mightily help forward the cure you must order it and wear it as directed in the curing of Agues: There are several other kinds and causes of madness as followeth, sometimes height of blood will ascend up to the head and so disturb their brain, which will cause madness, the curing whereof is by oft letting blood, and dyet drink made suitable by Antipathy unto their Complexion, as aforesaid; for if we should apply herbs which are by nature hot, although good in general for the brain, to a Cholerick mad body, it will rather increase, then mitigate their fury, but in all cures you must ever remember to fortify the heart and vital Spirits: the Sympathetical powder in this kind of madness, mixt and ordered as aforesaid, is most proper; the truth is, this kind of madness is easily cured by any drug-Doctor, for their general way is to cure by blood letting, and purgation, which kind of Physick is proper for this distemper. There is another kind of madness which cometh by being coactive & bound in body, of which I have cured many, and I always found by the Figure, that the chief significators of the distemper were in earthy signs: for the time being, these who are taken in this condition will be as mad, as any according unto their natural Complexion, be it Choler, Sanguine, Melancholy, or Plegmatick; at the first they will be ill only in head and stomach but after some time it will make them light headed, and forgetful; and by reason of that great stop in Natures Course, it will more and more cause inordinate Vapours to ascend up to the head and brain, and at length bring madness, insomuch, that they are not able to discover their own condition nor yet their friends; I have known some who have dyed in this condition, before their grief was perfectly known, or at least, were so far gone that Doctors could not help them. I had once a Maid who was a Farmers Daughter, living in
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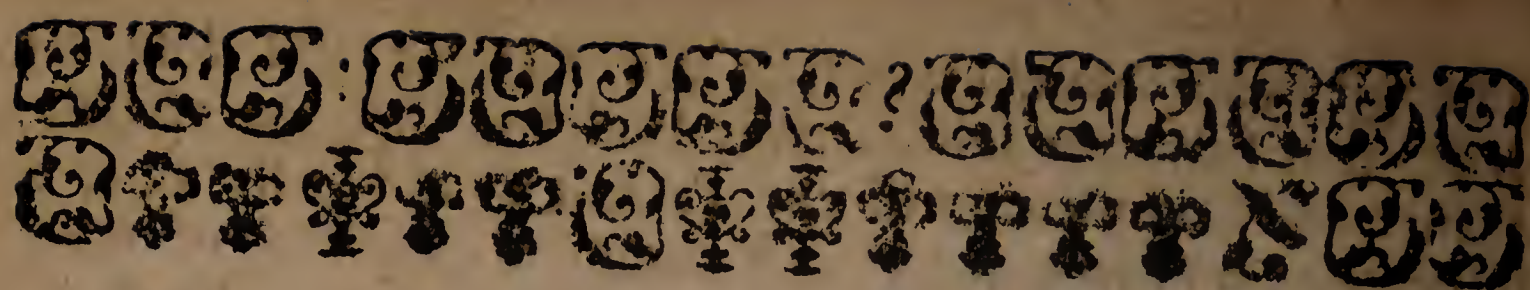
the Parish of *Goring* in the County of *Oxon*) brought tyed and bound fast in a Cart with Cords, who was only mad by reason of this condition, her Friends not knowing what she ayled, some thought it might be through Love, others thought she was either bewitched or possessed; some thought one thing, and some another: the truth is, she looked very gastly and wild but being by nature of a Sanguine Complexion, she would hoop, hollow, sing, and dance day and night if she might be suffered: having by a Figure discovered the cause of her distemper, I bargained with her Father what to have for the cure, I quickly with suppositer and glister brought her to stool, and within three days she grew sensible and quiet, and in a week was perfectly recovered. I have known sometimes that an afright hath caused madness; in this condition applications must be chiefly to the brain, not omitting Dyet-drink, made suitable by antipathy to their Complexion: I have known some Females who have been mad only by the stop of their monthly Course; the cure is by herbs proper to help such infirmities, as you shall find in this book. I have known some women, who have fell mad after they have been delivered of their Child; occasioned sometime from great cold taken, or disorderly dyet and sometimes by Witchcraft (as I have already declared, occasioned by the Tender, or Nurse;) for their bodies being open and weak, any infirmities may the easier be wrought upon them by such wretches, and yet the cause undiscovered and the Patient many times dyeth.

The worst kind of madness that I know is occasioned from Sorcery or Witchcraft; and I believe there are multitudes of this kind in *Beathlaem*, and elsewhere, that lye many years in this condition; for except the Witches power be taken off and staid, its in vain to administer Physick; more especially, where the Witch some times may have admittance to come to the Patient: others may perhaps be possessed, and then the Devil must be cast forth; for (as I have said already,) except the true cause of each kinds of madness be discovered, its impossible to cure without a Miracle, except by accident; now to cure this kind of madness which cometh from Witchcraft: In the first place, you must by the Rules of Art, endeavour to afflict the Witch, and then by herbs antipathetical unto the afflicting Planet and complexion of the Patient you must make Dyet-drinks. Oyntments, and Glisters, not omitting some ingredients suitable, as Figs, Raisons, Currants, Liquorish, Aniseeds, or any other seeds good to expel wind, &c. & sometimes when the body is bound, which most mad people are very subject unto; you must make choyce of such herbs
amongst

amongst your Numbers which are Purging and loſening. Note that I alwayes found in my Practice, that the afflicting Planet and Complexion of the Patient were uſually one, as inſtance, Cholerick people are commonly afflicted of *Mars*, and Melancholy under *Saturn*; for ſuch is the ſubtilty of the Devil, and the Witches, that they ſtrike moſt upon that humour whereunto they find the nature of men and Women moſt prone, and apt to receive impreſſion

If theſe Rules which I have inſerted, be well obſerved and followed, there is no one mad body whatſoever, but may (through Gods bleſſing) be recovered: to my knowledge I have not failed theſe many years where I have undertaken; notwithstanding, ſome whom I have cured have been mad many years: but I muſt needs ſay, the longer they are mad before a right means is uſed, the more difficult the cure is, and ſomewhat the more time it will require to perfect their cure: For according unto that ſaying in Philoſophy, *Custom produceth a ſecond Nature*, &c.

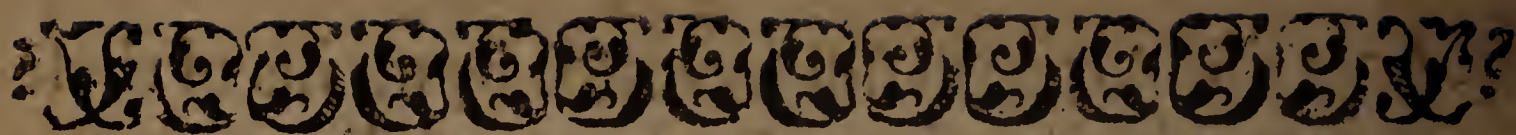
F I N I S.



*To all such who are Students, and
well-Willers unto this most excel-
lent Science of Astrology,*

I Presume, that no sooner are these following Books come forth, but some will be ready to say, What needs this Treatise, since we have so many books of this nature extant, written both so Learned and Copious even in our own Language that one would think, nothing more could be written of this Subject? but yet we know, that in all Arts and Sciences whatsoever, no man can so curiously and exactly write of any matter or thing, of what Nature soever, but that something might be added thereunto; and were it but only a confirmation of what have been written formerly by other Authors, yet its but reasonable, that such persons who have been Practitioners and Students in this Art, should likewise have liberty to write their Knowledge and Experience herein: And although in general we keep close unto one intire Method and Rule, as in our Introduction appears, compared with others, even as with young Scholars, so in this Science, there must be beginning or entrance at the first, after which, each industrious Student and Practitioner may increase in knowledge, and so make farther progress and discoveries herein; and having attained therunto some perfection, may do well to communicate their knowledge unto others, that so this Art may continually be enlarged: we find that in
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all Ages this Art hath still increased, by means of those Worthies who have been Students and Practitioners therein, whose Books are extant of this nature: I confess, in some material matters and circumstances I differ from many Authors, yet I keep close unto the Principles of Art, giving sufficient reasons for what I write; those that read my Books, being compared with other Authors may follow that way and method (which by tryal) doth manifest its self to be most effectual: I do not intend by this my vvriting, in the least, to disparage other vvorthy Authors, but do highly praise and extol those excellent Works vvritten by our Learned and Ingenious Countrey-men, vvho have taken much pains in Demonstrating the Art; only as I have already said, vvhere there is a Continuance of Practice each ingenious person may vvithout doubt add something to the increase of knowvledge; and I question not, but that each Practitioner and young Student vvill gain somevvhat by my Labours herein. And as for such vvho are vvell learned in this Art, although my vvriting may not adde much unto their knowvledge herein, yet in point of vvifdom and love to the Art and Artists I presume they vvill take vvhat I have vvritten in good part, and pass by my failings (if any) vvith silence: But as to the envious, they shall not much trouble me, considering their persons vvill be sufficiently revvarded, as being to themselves most destructive. But unto such vvho are loving and true lovers of the Art, I vvish a blessing upon their Studies and that they may increase in knowvledge, *Vale.*



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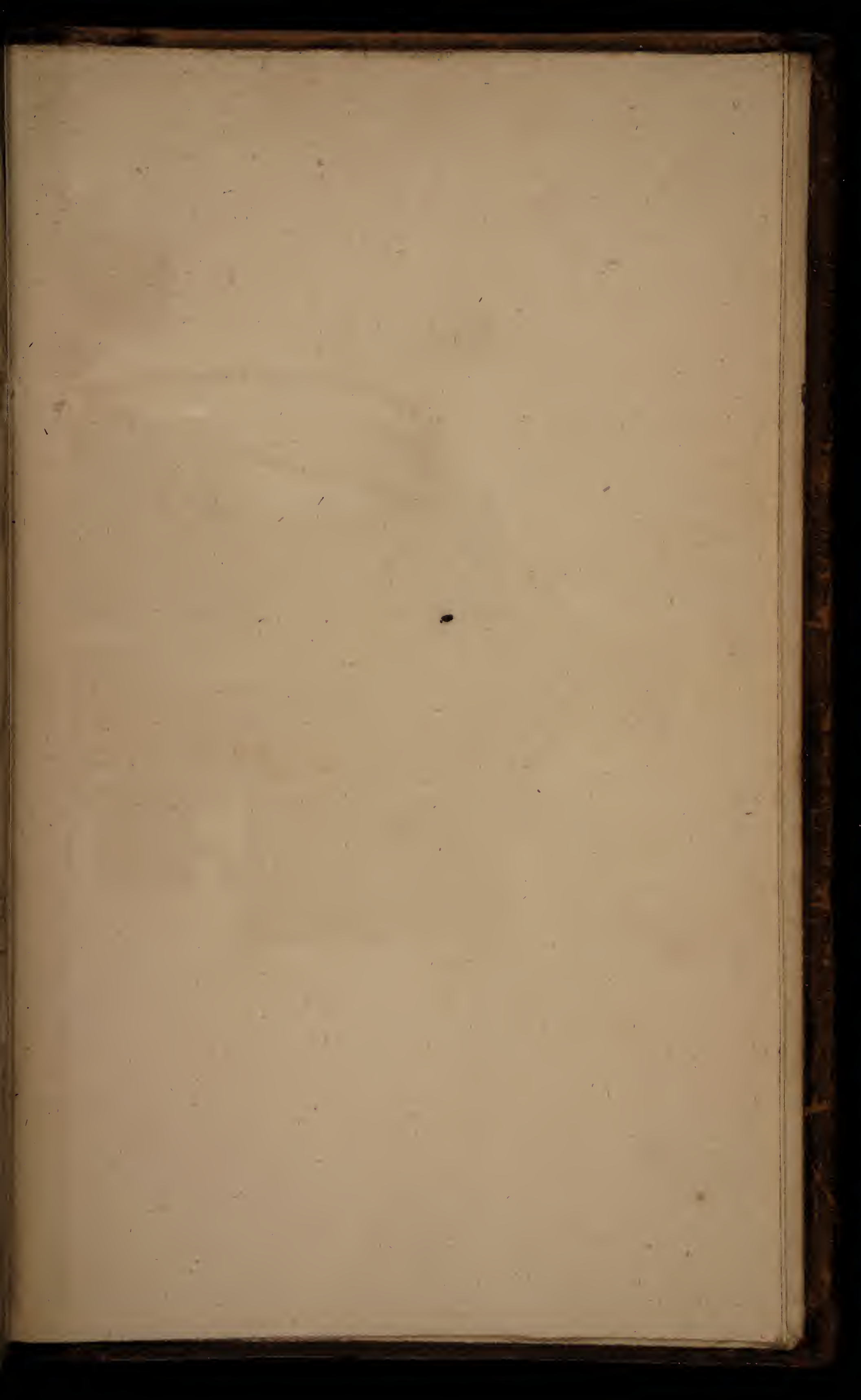
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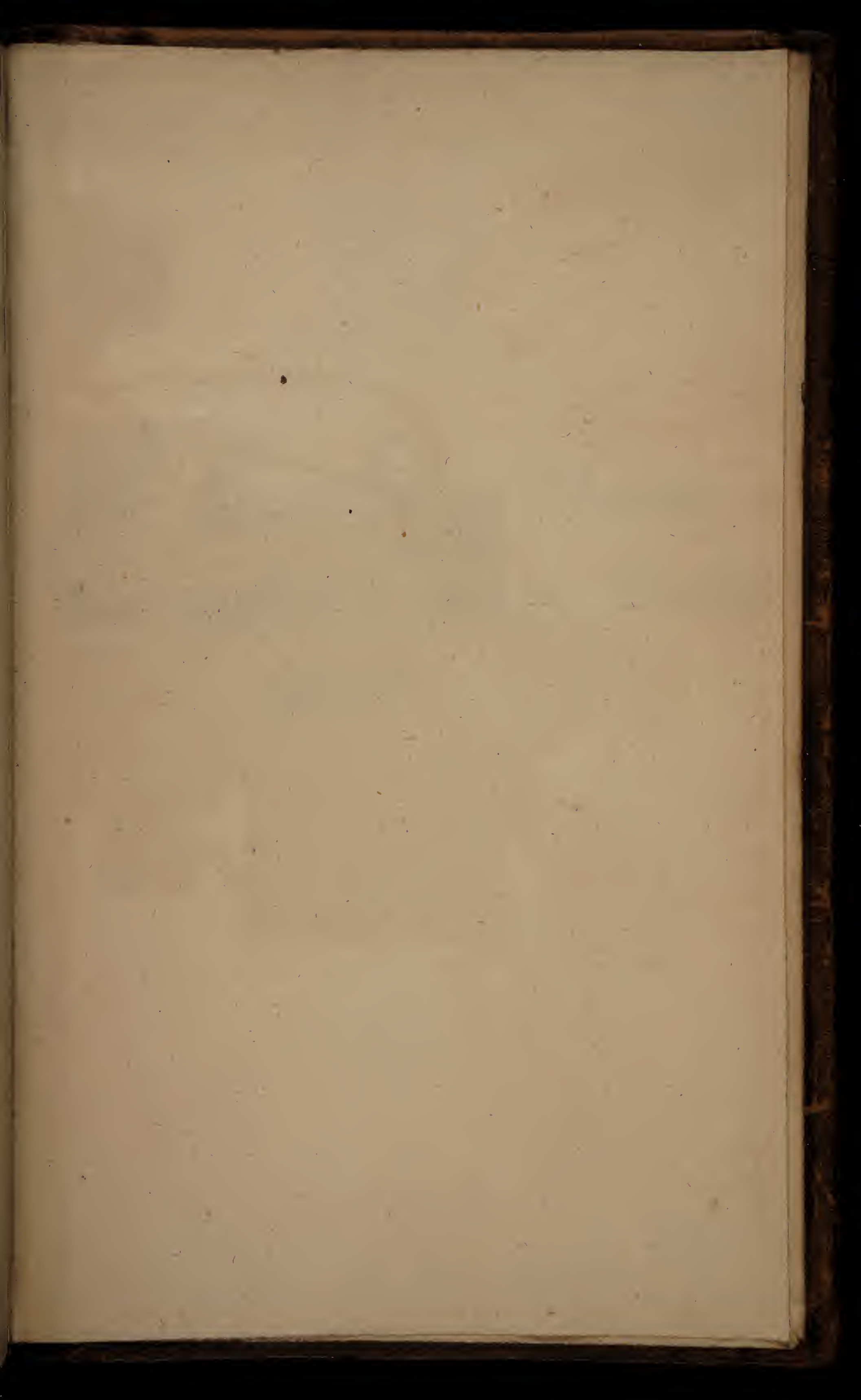
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